

Reality Now is an anti-statist tabloid dedicated to exposing and confronting the people, institutions, and attitudes which control, attack and destroy our world and peoples. We focus on prisons and prisoners, Native struggles, the defense of our natural environment, direct action, and anarchist, feminist liberation struggles around the world. We also work as the Toronto branch of the *Anarchist Black Cross* in the defense of prisoners in need.

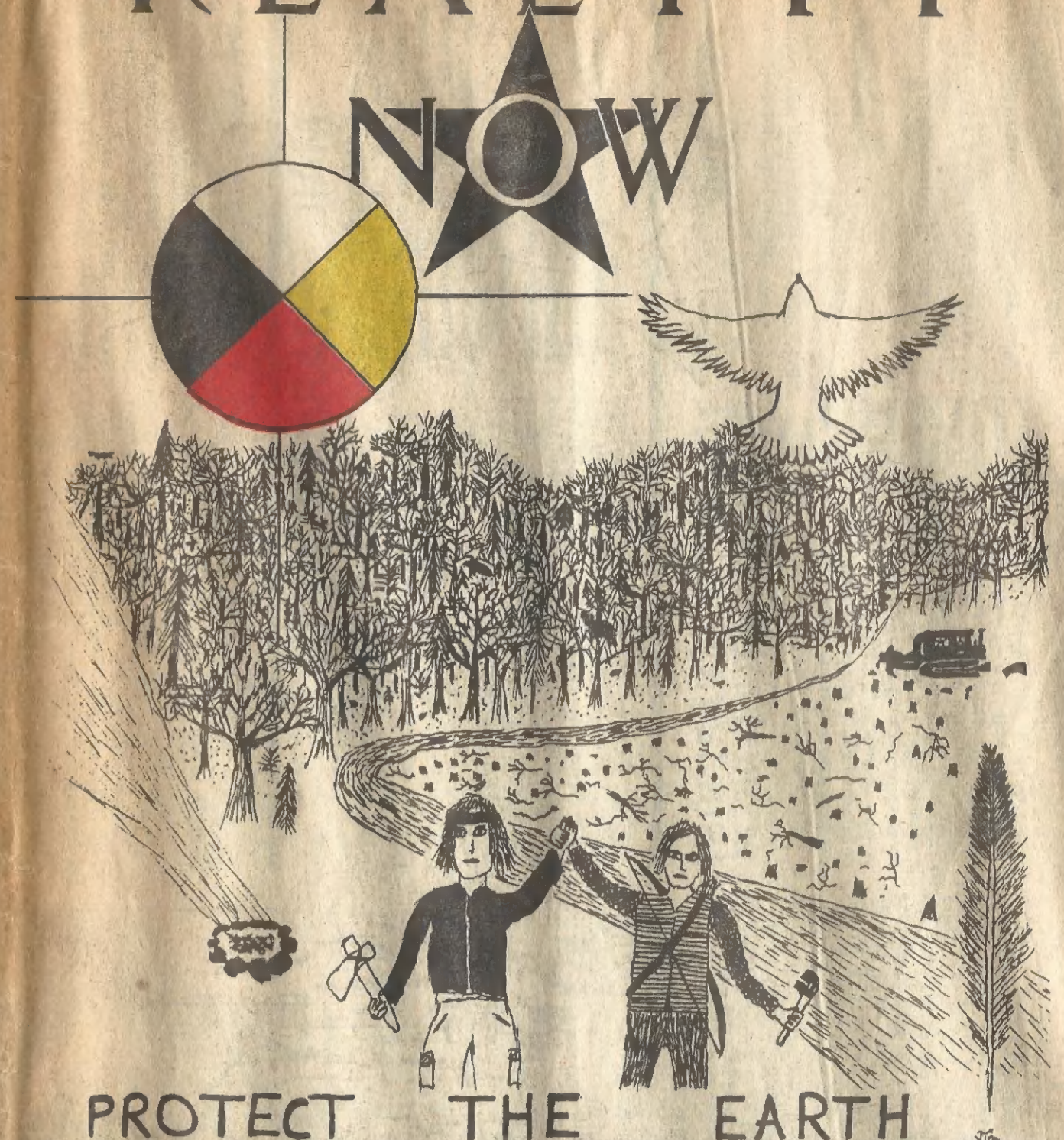
The continuation of our work depends on donations and subscriptions. You can help us advance this work by sending \$6 (in Canada) or \$7 (international) along with your name and address for a 4 issue subscription (free to prisoners). If you haven't already seen the magazine and want a sample, send \$2 and we'll send you the latest issue, or send \$3 for the past two issues. Please get in touch, smash the State, and have a nice day!

(Please make cheques and money orders payable to Reality Now)

REALITY NOW. For Defense of Life on Earth.
P.O. Box 6326 Stn A, Toronto Ontario, M5W 1P7, Canada

REALITY

NOW



PROTECT THE EARTH



ISSUE 7

SUMMER 87

\$2

REALITY NOW

The Earth gives us life in the natural cycle of life, death, and rebirth. We feel that this is threatened, and that we must live as defenders. We are of the Earth, and must regain our connection to life and our role in the sacred balance.

Hello, and welcome to issue seven of Reality Now, needless to say we're very happy to have again been able to bring you a new issue; for this we thank all the people who've sent in donations and subscriptions, and all those who have contributed their time, energy, ideas, writings and drawings. The response after the last issue (which had been our most adventurous to date) was tremendous, we have made contact with many new people and groups who are working on many positive projects. Thanks to all those who have established contact with us, your work and communication with us is a great inspiration. The more communication between all people, the stronger we will be. We are constantly learning more, and using this knowledge and understanding to further our work. Hopefully Reality Now is of some use to others who are also learning and living. This kind of communication may aid us all in seeing and deciphering this world around us.

We expect to be some time in publishing the next issue as we will all be involved in many projects over the summer and in the fall which will require much time and energy. Please bear with us, we try to be as fast as possible with each issue but along with our Anarchist Black Cross work, numerous other local projects, and of course all the mail we have been receiving (keep it coming!), we have trouble being regular with the magazine. Our publishing is also dependent on us having enough money to pay production, printing and mailing costs, so please donate or subscribe if you can afford to. Subscriptions are, of course, free to prisoners.

We find it so hard, facing this beast every day without rest, not only in the actions of the State, the Earth-rapists and the obvious brutality of city life, but in the actions of our sisters and brothers who hurt us as well. We so often get swallowed up by the gloom and rage, and lose the vitality of our struggles, the joy and energy which could make our visions a real alternative to the grey concrete world which imposes itself upon us. Learning and being able to keep a balance within us in the midst of an unbalanced world, being able to remain open, caring and respectful when we are betrayed or just taken for granted, trying to heal ourselves, each other and the earth while still being battered, and being able to hold on to our hopes when they seem so impossible in this present reality, all these are very hard to live up to and we so often fall short of our ideals. Yet these ideals are our lives and our hopes and cannot be abandoned. Our creativity in learning new solutions is our strongest weapon in challenging the APART-heid of daily life, in which we live apart; not only from each other, and our natural environment, but also live separated inside ourselves — good from evil, life from death, love from anger.

Not seeing, or not seeing clearly at least; this seems to sum up our state at present, where we have sight but no vision, where it takes great inner perception to simply view clearly the outside world, and, in turn, our place in it.

The challenge which this magazine is a part of is one which faces each one of us individually and our world collectively. We must challenge ourselves constantly to examine our actions and our visions, our thoughts and feelings, to arrive at an understanding of this world and our place in it. This issue contains many pieces of information which we feel paint a pretty clear picture of our situation at present. All these pieces are connected, and all of us are connected to this situation in some way, either in the way we contribute to its maintenance or to its downfall (all of us contribute in some ways to both). It would probably be redundant to yet again try to explain exactly how we feel about this situation, this should be made clear to anyone who reads this magazine. Instead we ask that you read and consider many things.

Consider the connections between the way we live in the industrial "first world" and the mass starvation,

destruction of land and control of labour in the man-made "third world". Consider the Earth, the frailty and strengths of our natural environment, the damage being done to it and how this relates to our own lives. Consider rape, the hatred and fear of wimmin, the hatred and fear of animals, and of ourselves. Consider choices; how we can live cooperatively, responsibly, and without causing both our own death and that of all life on this planet, and how our present society fits into all this. Consider, most of all, how you involve yourself in this at present, for we are all involved, and how you would like to involve yourself in the future. Consider the connection between all these things, and everything around you. Consider this and then act on your knowledge, and work to make this action effective.

We have many ideas of our own, most of which should be apparent from this magazine and the work we do. It's in the communication of these ideas between all of us, and the transformation of these ideas into solid actions, and responsibility for them, that we make visions reality. This is the task which lies before us, and it can't wait. To accept our given situation is to accept our own destruction, and the possible end to all life. We have to defend ourselves and try to create change. Is there any hope? Is it already too late? We'd like to think that there is hope, as long as there is life. But it also must be said that if we don't struggle for change, for balance (each in our own ways), then the choices we are left with are personal betrayal or death.

There are many ways to struggle against fascist control, and certainly there is not only one way in which we will overcome fascism, but many, and they are all important. We can all do what we have the resources and means to do, always trying to do them better and more effectively, with our focus being on increasing potential, and not getting caught.

Every situation is different, therefore we cannot have a pre-arranged plan that we can follow without question. To do so is like planning to walk straight through the woods. You'd have to walk around the trees you came to, or you'd have to cut down all of the trees in your path. The path of authoritarianism is built in this manner. We have to deal with things as they arise, and not put our trust in people and laws that have "THE ANSWER". At the same time we have to work together,

and help one another in this struggle against authoritarianism.

It would appear that most peoples have forgotten how to live peacefully with the Earth. And it would seem we've lost our connection to the Earth, or what could be called our spirituality. If we return to and learn once again from life, then we will begin to regain our spirituality, and our lost knowledge. When, as a movement (and we don't mind calling it that even though it often seems stagnant) we understand and really feel the connection between ourselves and our Earth, and in turn each other, we will truly have the living, breathing community we need. As separated individuals — separated from our Earth, from each other, from ourselves — we are truly powerless to effect the needed changes. We who are not Indian people cannot follow their traditional beliefs and ways, but like all people who live with the Earth, they have much to teach us.

It's been about 500 years since the first European settlers came to this land and started killing the Native people. Physical and cultural genocide of Native people has not let up in North and South America; nor has resistance, however.

It has been estimated that in 1492 there were 10 million people (541 Indian nations) who lived in what is now the United States. Populations of Native people are now estimated at 200-250 thousand people. Indian land is now less than 3% of their original land base. This process of genocide has only been slightly slower but no less brutal in Canada, Mexico and South America. Such is power, and reality.

In the tropics, more than 2/3 of the world's estimated 4 to 5 million species live. Human people have already destroyed half of the tropical forests on the planet with the remainder expected to be wiped out by the end of the century. Estimates vary, but approximately 1 species becomes extinct every hour. How much time do we have left — 10 years? 20 years? Something's got to happen, if there are to be any future generations.

We must relearn. We have the responsibility whether we like it or not, that the fate of the Earth, and life's survival, is in our hands. We must heal and defend the Earth, and start to take responsibility for our own lives, and actions both in personal relationships and in how we relate to our present collective situation. Survival of life, our own, and all that is on this Earth, our home, is our birthright.

Love, anger, and respect,

Reality Now.



Reality Now staff

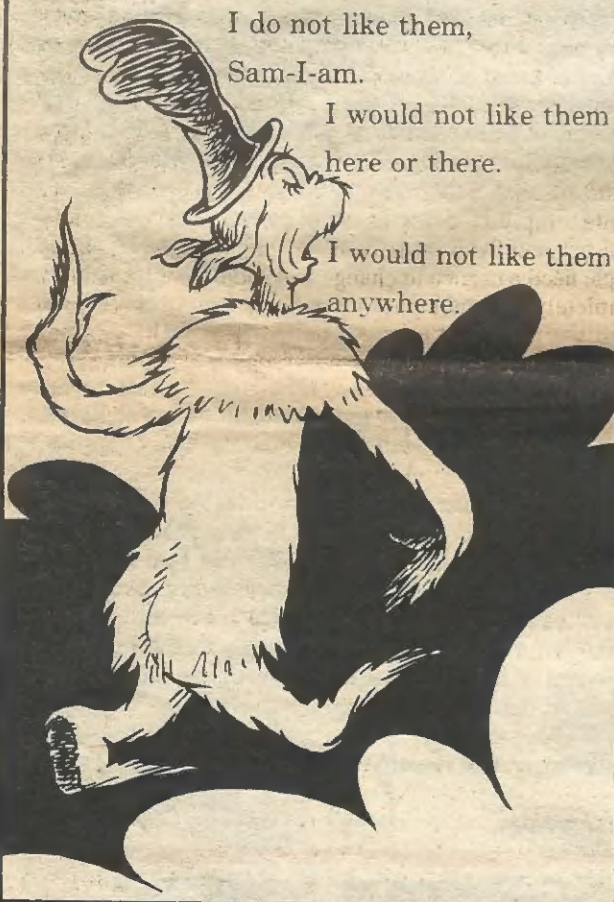
REALITY NOW 2

THE ANARCHIST BLACK CROSS

HOWDY FRIENDS! Laws are created to protect property, corporate theft, and to control and punish peoples, usually poor and minority peoples. To imprison someone for a violent attack against another person, doesn't stop that attack from taking place. At best the person is imprisoned only to learn more hate and more aggression, to return to society only to violently attack once more. Rehabilitation is a lie. Nor does imprisonment deter others from becoming more violent. Police certainly do not "serve and protect" you. They only reinforce the power of the State, to try and control people through repression.

The penal (punishment) institutions do not serve any type of justice. Corporations are free to destroy our natural environment, we can very possibly die from this destruction soon. Police are free to beat, rape and murder peoples, (as well as incarcerate) because they are the law. Money talks, and people die all throughout this world and time. We do not have control of our own lives.

I do not like the police-man



The way in which justice and freedom will occur is when people take responsibility for their own lives and actions. We must PROTECT THE EARTH, AND OURSELVES! We must organize ourselves in non-authoritarian co-operative ways, and be responsible.

To live without harming life is what we must seek to attain, or we will die. But we must also defend ourselves from those who violently attack us, and destroy the Earth. We need to increase the spaces for freedom. And we can do this by aiding our brothers and sisters who struggle inside of prisons. We cannot let their voices be silenced by prison walls. By corresponding with prisoners, producing information on their situations, and building a solidarity network to act quickly and efficiently is essential. Please help to make this work effective. Whatever you can do, please do something. There is a great lack of prisoner solidarity work being done, and this seems to imply that either people don't know what prisons are like, or they cannot ever imagine themselves being prisoners. Believe this, there are a great many good people behind prison walls for merely defending themselves. There are also many people who have done nothing at all! Many prisoners cannot afford a lawyer, or even have people to correspond with. Without more communication on these matters the pigs can torture, deny food, lock you in solitary confinement forever, or kill you, and nobody will even know who you are. We must make a stink.

The Toronto Anarchist Black Cross was formed in response to a call for international support of Anarchist prisoner Katsuhisa Omori. He is still on death row in Japan for a bombing that he never did. He has been framed by the Japanese State with a complete lack of evidence. We responded on August 11th, 1986, with a demonstration at the Japanese consulate. Although our numbers were small (around 25 people), the pigs were totally freaked out, and the consulate was closed for the day. We were out numbered by the police who decided to come, and there was at least 4 police photographers there, inspiring some of the demonstrators to wear masks and conceal their identity. We had handed out information on the trials of Omori, and can send information if desired.

Our next response was in support of Anarchist prisoner Jim Trimble, for whom we've done a pamphlet as well as other support work. We had concentrated much effort on his case up until recently, although now the future of our work on this case is uncertain. Please see the article on the next page for full details on Jim's situation. We have more information available on his case as well which was printed prior to these new developments, but which does, along with the following article, give a fair rundown on his case (as far as we know).

Most recently we began work on the case of Anarchist prisoner, Avi Naftel. For a full account of Avi's case see the article elsewhere in this issue of RN. You can write to us for more information on Avi Naftel.

The magazine Reality Now, and the people who work around it (us), started the Toronto Anarchist Black Cross, to aid in the defense of political prisoners and POW's in North America and around the world.

All ABC work depends on donations from supporters. Much of the money sent to Reality Now is used in this way but our work could be much more effective if we had more money coming in. We would like to do regular mailings around the situations of particular prisoners, to get the information out quickly, but this will be impossible if we don't have any money. Please help us out if you can. Cheques or money orders have to be made out to Reality Now for us to cash them, and if the money is designated for anything special, please specify this.

We have compiled a list of contacts which we feel are useful in prisoner support work. It consists of people who will move on situations of prisoners. This means that they are the most likely people that we know who have great concern for prisoners, and will spread the information fast, send letters or petitions quickly, make phone calls to the support groups and the authorities, as well as sending in money for defence, and organizing demonstrations. If you would like to get a copy of this list, write to us and we'll send you one. If you would like to be sent any information we send out to this list, please send your address. If you would like us to print your address on this list so that others can also get in touch with you, please specify this. Please use this list to aid in your own prisoner solidarity work, and pass on addresses of people who will move to help those on the inside.

While we're at it, we also have a list of prisoners who we send Reality Now to. If you publish a magazine or some kind of information which may be of interest to these people, we would appreciate it very much if you could send these prisoners free copies. Any prisoners whose addresses are printed in here should be sent copies if you can. The larger list is available from us upon request.

Please help us out in this work by getting involved in some way. If you live in our area, we want to hear from you, and from anyone who is interested in both smashing the prisons and the State that built them.

Write to: **The Toronto ABC**
c/o Reality Now
P.O. BOX 6326, Stn. A
Toronto, Ont.
Canada, M5W 1P7

Another important project that we do is the Ecomedia news reports, on CKLN 88.1 FM radio. We are currently doing 3 reports every week. And for those who live in the Toronto area please give us a listen. We're on every Wednesday and Friday between 11 and noon on the Newswave show, and at 4:00pm on Wednesday in the afternoon.

An Excerpt from the Basis of Unity of the Toronto Rape Crisis Centre

The TRCC recognizes that in order to achieve the liberation of womyn we must work to end sexual violence and all forms of domination, discrimination and oppression: racism, ageism, capitalism, imperialism, homophobia, anti-semitism, in order to effect the fundamental social change necessary to end oppression. TRCC opposes the institutionalization of rape through clinics and social service agencies which removes the power from our hands and keeps it where it can be controlled by professionals and authorities.

Wimmin's individual actions are supported and encouraged: postering, confrontation, self-help and self defense. At last September's Take Back the Night march, a TRCC womyn was arrested for spraypainting "DISARM THE RAPIST!" on the sidewalk (the judge asked her what it meant!). TRCC always needs financial support to maintain its free services. It's a good place to send donations if you have the money.

TRCC, P.O. Box 6597, Stn A, Toronto Ont., M5W 1X4, Canada

Office phone: (416) 597-1171
24 hour Crisis line: (416) 597-8808

Vegetable Curry

1. Heat oil in large shallow pan with a clove of crushed garlic and 1tbsp curry powder
2. Make a mirepoix* of any or all of the following vegetables in any amount in the following order
sliced onions
celery chunks
carrot chunks
yellow turnip chunks
potato chunks
red or green pepper chunks
whole mushrooms
winter squash chunks
eggplant chunks
zucchini chunks
green beans

ADD

- 1 cup of any kind of cooked beans or 1/2 cup lentils
- 2 quarts water
- 1/2 tsp turmeric
- 1tsp chinese 5 spice
- 1 recipe masala

Boil until quite thick about 2 hr. Serve with plain basmati rice.

* a mirepoix is a mixtur of aromatic vegis sauteed together.

TRUE D-E-M-O-C-R-A-C-Y

I SHOOK THE HAND OF
DEMOCRACY (AMERIKAN STYLE) AND FOUND IT
COLD NOW I'M SEARCHING FOR A TRUE
DEMOCRACY CALLED S-E-L-F

D-E-T-E-R-M-I-N-A-T-I-O-N

-Ojore N. Lutalo

QUEER ANARCHIST NETWORK
seeking revolution made of caring
sharing love pro sex fantastic
magick planetary healing coopera-
tion active defense of life. Be free!
PO Box 6705, Stn A, Toronto, Ont
M5W 1X5.

ATTENTION !

JIM TRIMBLE UPDATE

As we know it ...

Dear Friends:

DUE TO CIRCUMSTANCES BEYOND OUR CONTROL, we have passed on misleading information to you which we feel we have to correct to clear up any future misunderstanding.

We began work on the case of Jim Trimble late last year when we heard from some of his supporters, and then we got in touch with him as well. We were sent information from them which gave us the following basic rundown on his case.

Jim Trimble has been on death row in Maryland USA for 6 years now, when he was 17 he and a group of 4 friends were out "partying", on various strong drugs. They picked up 2 wimmin along the way, and drove out to a county road where one wimmin was taken to a field by one man and raped, and the other was raped and then murdered with a baseball bat apparently by the other men, excepting Jim (no reliable evidence has been produced stating that Jim did either crime). The four other men pleaded guilty to the charges and were given greatly reduced sentences in return for testifying against Jim, who pleaded not guilty. Three of them are now free, and one is in a mental hospital where it is alleged that he admitted to killing the victim. He is also scheduled to be released soon. Jim, on the other hand who was the only minor in the group and who was proven to be under drug induced mental retardation at the time, was given the death sentence, 3 consecutive life sentences and an additional 70 years. The four other men could afford good lawyers, Jim could not and was thus represented inadequately by a state appointed lawyer.

This was the basic case as we were told it, and the information we passed on to our friends around the world and here in Toronto was formed from this.

Recently, we recieved a letter from Jim's support group in Australia which has thrown us into alot of confusion and anger.

In the letter the supporter told us that she had "forgotten" to tell us that Jim actually *is* a rapist. Jim forced one of the wimmin to perform fellatio on him. He was guilty of both physical and sexual assault. This information was kept from us, and as a result, you, because the supporter felt it might hurt Jim's case for this truth to be told.

"I forgot to tell you something on the phone that I had also left out of the first article that I now realize should have been included in the first article. This is a little sensitive, but Jim was involved in the sexual assault of one of the girls. It wasn't much and I believe he has paid more than enough for what he did (he made one of the girls perform fellatio on him in the van). This is quite a delicate matter and quite a few people I think will be a bit suspect of Jim if the details of this are emphasized. I personally don't feel that going into detail about the assault will help Jim in any way whatsoever. I have kept it pretty vague by simply stating that he was involved with sexual assault."

As far as I am aware, making someone go down on you is not punishable by death and I believe Jim has more than atoned for his involvement. He obviously wasn't in control of his actions. He can't even remember which girl it was. It is 6 years later and he still cries about it despite the hell that he has suffered during those years and is still suffering now.

I have not discussed this with anyone else apart from Nancy Webber and I hope that you will be understanding and offer me your opinion. I hope you agree with me about not going into detail about this. I feel it should be included (just as I feel Jim's IQ test should be included) but not in detail. I feel it will not help him and will only harm him.

I have also left out the part about Jim's IQ score of 102 points. I did so on the advice of Jim's lawyer. Mr. Morin feels Jim's normal IQ could go against him in court and he is arguing that it is unconstitutional to execute a mentally retarded minor. But they have executed other minors who were mentally retarded - the most recent being Terry Roach in South Carolina in 1986-so I can't see that Jim's case will be any different. I don't agree with M. Morin but I am scared of harming Jim so for now I will take his advice, even if I personally don't trust the man" (excerpt from a letter to the ABC from the Australian Support Group)

We feel very angry and disturbed that we were not told this information, as it would have affected the amount of support work we have done. We have expended alot of time and money on this case; right now we can barely even afford to put out this issue of *Reality Now* because of this. Despite the horrendous situation Jim is in, we simply wouldn't have taken his case above all others if we knew he was a rapist. There are many more cases in need of support and an upcoming fight to keep the death penalty out of Canada, and we would rather see our work going towards all these things than only towards a rapist.



However, this is not to say we don't support Jim in his fight for life. The whole case against him is still one of gross injustice. The reason the others were released is that those men are affluent enough to provide themselves an effective legal defense. Jim Trimble was not of the affluent class and as a result he has been sentenced to death by the State of Maryland. The ABC (Toronto) maintains that incarceration and even execution of an individual for the crime of poverty is a contract of social control between state institutions and the affluent class. Killing an individual for the crimes society produces is a crime in itself. Jim may be guilty of rape but neither the death sentence nor a prison term will solve the problem of rape.

Rape is an act of violence against wimmin, it is born out of both a fear and a hatred of wimmin and from the need for domination and control plugged into men from birth. We feel that as long as rape is a daily reality for wimmin, children, the earth, animals and even other men, that we have the right to fight back and even kill the attacker if necessary, to defend ourselves.

However rape is a sickness, and one which must be dealt with wholistically. It will not go away until the state does, because the State is built on the same principles of domination and control, and thus no State imposed solution will work. The death penalty is no answer, nor do we feel safe allowing the State to impose it. for we know that if they are allowed to use it on one group then they can use it on another, and cattle cars and ovens will not be far away. In fact, some Canadian MP's are hoping to impose the death penalty for "terrorists" and we all know who that will be used against.

Prison is no answer to rape, because we know it does nothing to change either the attitude of the rapist nor the social conditions which encourage the act, in fact the

attitude of the rapist and the prison builders is more alike than not. The prisoner only learns more hatred and for the most part will only emerge in a worse state than when they went in.

We do not, as of yet, know how Jim has changed or how he has dealt with his crime, if at all. We await news on his feelings, for the pattern of rape can be reversed and we encourage him and others to do so!

This is a case of deliberate misinformation given to us by overzealous supporters. We made an honest mistake in passing on this information to you without first checking it all thoroughly (although it must be said that we cannot afford to buy court transcripts), yet we hope you will forgive us this.

We can only ask that people be open and honest with us, holding back information or lying does more harm than good in the long run. We are trying to build a world based on trust and cooperation, yet this must be built from a movement based on these principles. If people in this movement are dishonest with each other, both on a political and a personal level, it can be more destructive for our movement than any state attacks. We need to trust each other, yet as we are lied to and used, we find it harder and harder to do so. We can't check every detail of what you tell us, we are poor and very busy, so we rely on your sense of honesty.

Our reactions to Di Wilkinson's revelations are varied and as such our group has no cohesive feelings or plans as of yet. Some of us feel that Di is not to be trusted any further as she gives us incomplete information, denies us most important facts and even downplays Jim's involvement in rape. We have been fucked up by her decision to misrepresent Jim's case, and as such feel very angry, bitter and disillusioned. Others amongst us feel that we should maintain contact in the hope that this has changed, that this won't happen again in the future. Some also feel that in this contact we should simply be cautious of all information we receive from her and from other contacts even. We do feel that people need a chance to change and should not be damned completely for their past -- ex-army people manage to make the switch. We have to provide an allowance for people to grow and change. This is the basis upon which we work, and we will have to decide how to apply it to this situation. It's up to you how you react to this information, we have no advice to give as we are still unsure of our own reaction. We do want to emphasize that we are writing this *not* to attack either Di or Jim, but simply to bring all the facts in the open so as to allow all people involved to make their own decisions. We were not given a fully informed choice as to whether or not to work on Jim's support. We have written this so you will have the choice from now on. Please consider this carefully and then act on your decisions.

Whatever work we will do in the future is still undecided. We feel it is important not to "punish" Jim for the misinformation Di sent us, since he himself did not, as far as we can remember, lie to us. Yet we will have to know how he feels now about the crime of rape and his own involvement in it. We will also have to decide how to balance our hatred of prisons and our hatred of rapists, for those are both very strong feelings within all of us. Until then, we hope this information will be passed on to anyone who has been informed of Jim's case, and that it will generate much needed discussion. Thank you for taking the time to read this.

Free All Prisoners, Defend the Earth, Defend Ourselves.

Toronto Anarchist Black Cross
c/o Reality Now
P.O. Box 6326 stn A
Toronto Ont.
Canada
M5W 1P7

If you want to write to Di yourself, she can be reached at: The Jim Trimble Support Group P.O. Box 1290, Darlinghurst, N.S.W 2010, Australia

Jim Trimble #161658
954 Forrest St.,
Maryland Penitentiary,
Baltimore MD,
21202, USA



REALITY NOW 4 TO HELL WITH

The Royal Dutch/Shell group, known here as Shell Canada, is the lucky winner of Reality Now's 1986 "Scum of the Year" award. AND SCUM THEY ARE! Let 'em have it! Here's a basic rundown on Shell's crimes.

SHELL'S MAIN PRODUCT IS OIL, which of course has led to interests in most other forms of combustible fuels such as natural gas. With the uneven geographic distribution of oil reserves in the world, resulting in most of the supplies being found in 'third world' nations, it's inevitable that Shell Oil's empire has been built through theft and the genocide of the Native peoples of those countries. And so, the company's present policy of racism, starvation and land-rape comes as no surprise to us.

Royal Dutch/Shell has become most widely known recently for its involvement in South Africa, where they are considered to be one of the most important suppliers of crucial materials to the racist state there, and the apartheid economy.

South Africa has no oil of its own, so in order to keep its police vehicles, aeroplanes, tanks and watercannons working they're dependent on foreign oil. Along with these tools of repression, oil is also necessary to produce tear gas, nerve gas and napalm used against Black South Africans. And that's where Shell comes in.

In 1967 Shell agreed, as a condition for continued operation in South Africa, to make its refineries available to process crude oil from any source, and to be prepared to produce specialized strategic products if needed. In 1977, 1979, and 1985, laws were passed (with which Shell agreed to comply) which allow the Apartheid government to take over the company's operations in the case of a national emergency. These laws also prohibit the company from telling how much petroleum it supplies the South African government with and for what purposes. Shell also agreed to maintain oil supplies in exchange for being allowed to export coal.

Under South African law, oil supplies are considered "munitions of war".

Shell claims to be a model employer in South Africa, and to be "developing a free trade union movement." Yet Shell is a 50% owner of the Riet Spruit coal mine where in February 1985, 86 miners were fired in a dispute which arose when miners attempted to hold a memorial service for a worker killed in a mining accident. The company used armed guards to force them back to work. After the firings, a company spokesperson labeled the fired miners "hard core trade unionists" and said "we're glad to see the last of them".

Shell also owns and operates South Africa's largest oil refinery, the offshore station through which most of South Africa's imported oil is delivered in an oil pipeline operated with the government, and more than 800 gasoline stations inside South Africa.

Royal Dutch/Shell is a multinational in the worst sense of the word. The corporation is made up of a partnership between the Royal Dutch Petroleum Company (based in the Netherlands) and Shell Transport and Trading Company (based in Great Britain). At least 20% of the combined stock is owned by American interests. Royal Dutch/Shell is the largest corporation in the world (in terms of assets), producing and selling products under the names of more than 300 subsidiaries.

Here in North America, Shell's dirty name covers the continent. If we look back at history, we may remember that North America was also a colonized land much in the way South Africa was, that the Native people of this land were slaughtered or herded onto reservations on land which was at the time deemed worthless; where the food and water supplies actually necessary for life were in short supply. In the modern age, when it was decided that oil, too, was necessary for this industrial society, the corporations were sad to find that Native peoples' remaining land was the richest in mineral supplies. And so attempts are made to take that land from them as well. And that's where Shell comes in again.

For the Lubicon Lake Band of Northern Alberta, this is resulting in ethnocide. When, during the '70's, it was discovered that their traditional land (which had never been ceded in any treaty and thus is theirs by aboriginal right) was rich in oil and natural gas, the Albertan Provincial government (who have always been close allies with oil interests) sold the Lubicon peoples' land to 10 major oil companies, including Shell Canada. The Native people were then declared squatters on their own land and told their homes would be bulldozed if they didn't leave or accept Government title to the area.

The opening up of the area to oil exploration has been devastating for the environment and the people. There is constant industrial activity and expansion in the area. The Lubicon Band previously survived by hunting and trapping; since the invasion most of the animals left the area and traplines have been bulldozed, making this type of traditional living next to impossible. The welfare rate went up from under 5% to over 95% as a direct result, and, to top it all off, the Provincial government has been trying every available means short of gas chambers to completely destroy the Lubicon Band. It's unsure whether they will be able to survive as a band for much longer. (for more info on this situation see "Lubicon Lake: The Struggle Heats Up" elsewhere in this issue)

Shell Canada owns and operates a \$130 million tar sands plant in the area as well as holding extensive gas and oil leases.



And, to add insult to injury, Shell Canada has signed on as the exclusive corporate sponsor of the Glenbow Museum's coming exhibit of North American Native artifacts. The exhibit, timed to coincide with the 1988 Winter Olympics in Calgary, Alberta, is made up of over 500 artifacts compiled from collections worldwide. Both the exhibit and the Olympics themselves are targets of a boycott started by the Lubicon people, because they would give international respectability to those who deliberately destroy living Indian communities, namely the Provincial Government and the oil companies. Shell Canada Limited has pledged \$1.1 million towards the project. Simply put, it seems Shell values artifacts more than it values living people; or, perhaps more likely, they have an imaginative Public Relations department which thinks that by giving a minute fraction of their profits to such a public display of fake respect for Native peoples, all their crimes will be forgotten.

Elsewhere in Alberta, Shell has recieved attention for its sour-gas plant at Pincher Creek. In the past, sour gas plants in the area spewed out 300 tonnes of effluent into the air daily. Shell Canada's Waterton Gas Plant, North America's largest, was the worst culprit. Now Shell considers its plant to be one of the cleanest: it only spews out 14 tonnes of sulphur and 28 tonnes of sulphur dioxide into the air daily.

Residents in the area suffer from a variety of symptoms such as watery eyes, skin rashes, throat irritation and loss of sensation in the hands and fingers. In their fields they've found teary-eyed and listless cattle,

frequently near death. They've nursed crying children weakened by mysterious respiratory illnesses and chronic nosebleeds. And Shell has recieved permission to drill another sour gas well in the area despite overwhelming public opposition, a project which will jeopardize grizzly bears and bighorn sheep in the area. A resident who lives right by the present Shell plant has witnessed massive fish kills in a creek that flows by the plant, and has seen Shell employees running about with buckets picking up all the dead fish before anyone could notice. She has had Shell "experts" explain that the death of eight cows and a bull during one serious bout of gas (residents call them 'gas attacks') was due to pneumonia from a sudden storm. She says "the feeling you get from them is that the land is dispensable."

In Alberta, a site of much Shell activity, there is a government agency made up of people from the oil industry and the government called the Energy Resources Conservation Board (ERCB). They are responsible for monitoring energy projects and environmental protection. There are 76 000 gas and oil wells in Alberta which the ERCB are responsible for monitoring. In 1985, the ERCB only inspected 2447 of them. Of these, 558 violated the mild ERCB regulations, and 347 violated ERCB regulations so seriously that they had to be shut down. If the uninspected sites are violating regulations at the same rate as those being inspected, which seems a reasonable assumption, there are about 19 000 well sites in Alberta doing untold damage to the environment, and another 11 000 which even the relatively friendly ERCB would have to shut down. Who knows, beyond the mild restraints government puts on businesses, how high a price the Earth really pays for Shell's (and all other oil corporations') greed?

In the Black Hills (Paha Sapa) in South Dakota, Shell can also be found. The Black Hills are sacred land, originally promised to the Sioux through an 1868 treaty. This treaty was broken because of the discovery of gold in the Black Hills - hence the invasion by Custer and his well-deserved death. Now the area, apart from being the site of mineral exploitation, is also the site of major tourist attractions such as "Sitting Bull's Crystal Cave", "Wonderful Wonderland Cave", "Black Hills Holy Land Inc." and the famous Mount Rushmore, monument to the all-American genocide of Native peoples. And of course Shell has no respect for anything other than profit, be it "treaty" or people themselves.

What it amounts to, as I have said, is that almost all oil and gas deposits lie beneath land that simply doesn't belong to Shell and their allies (not to imply that any land could actually be owned by anyone) ... but that doesn't stop them. More than half of North America's uranium and much of its petroleum and coal lie beneath Indian land. At the Pine Ridge reservation, a site of many BIA goon-squad killings, vicious confrontations with the American state and the FBI, and of course the shoot-out for which Leonard Peltier was unjustly imprisoned, the Bureau of Mines and the Bureau of Indian Affairs deemed the area an "attractive prospecting area" for oil, gas, uranium and gravel. After Peltier was convicted in 1977, it became apparent that twenty five huge corporations had already staked claims in the Black Hills and the surrounding plains. According to a 1975 report of the Federal Energy Commission in the USA, Indian lands had already produced over \$2.7 billion in oil and gas. Yet of course most Native people live in poverty, except perhaps those who cooperate fully with the government, usually found on BIA-run tribal councils, signing away the land and pocketing funds under the table. The oil and gas, indeed all mineral energy interests create and encourage a 'third world' situation both in North America and in the rest of the world. And it is in this way that they have become some of the most powerful people in the world.

Yet Shell's control goes beyond simply energy interests ... what we're talking about is power in the most hideous sense. In 1972, Shell had no involvement whatsoever in plant breeding. Now, it is the largest seed corporation in the world, with sales of more than half a billion dollars. And every other corporation with an interest in agricultural chemicals (ie: Atlantic Richfield, British Petroleum, Ciba-Geigy, Monsanto, Stauffer, Sandoz) is moving into seeds. Firstly, this chemical company interest in seeds leads to the

REALITY NOW 5

SHELL!

development of plant strains which just happen to be dependent-upon that chemical company's **fertilizers** and **insecticides** for proper growth (a very sneaky way to increase that ol' profit margin), and which thus tend to be **poisoned** beyond belief by the time the process is through and the food reaches our mouths. Secondly, and most importantly, if a company controls seeds (which Shell certainly tries to do), they control the **food industry** as well. Control the food industry, and the oil industry, and you are a very powerful gang indeed.

The seed industry, as owned by **agribusiness** corporations, converts land in the 'third world' to produce **luxury** crops for the industrial nations. They in turn destroy traditional varieties of plants in these countries, varieties suited for that area, and replace them with "**patented seeds**" which for the most part encourage **monoculture farming** (ie coffee, bananas, sugar) which eventually turns the land into desert. The results: firstly, major profits for the seed companies whose single strains of seeds control the market (seeds which, unlike the previous traditional strains of the area, are completely controllable by the corporation) and secondly, poverty, malnutrition and starvation for the populations of the invaded countries who eventually are left with **no** fertile land to live off. Hence **Ethiopia** and a thousand more Ethiopias until we **stop the agribusiness**



corporations. Shell oil, in controlling much of the seed market, contributes directly to **dependence** and **starvation** in the 'third world', and in our own agribusiness-controlled food "industry".

Mostly at present any protest or resistance aimed at Shell has been directed at getting them out of South Africa. In response to boycott campaigns and public protest over their involvement there, Mr. Lo Van Wackem (President of Royal Dutch/Shell) stated "we are not planning to voluntarily abandon our subsidiary in South Africa. We have a company there which is already for some 70 years a loyal member of the Shell group." Shell told stockholders in 1984 that refusing to sell oil to the South African military and police "would constitute interference in the internal affairs of that country..." Shell also told stockholders that the corporations "guiding principle" is that each subsidiary should manage its own affairs "within the laws of the country within which its operations are conducted", even though this means operating in a fascistic system such as the one in South Africa.

Aiming protest at Shell's involvement in S. Africa could be useful in some ways: first of all, the

situation there is well known and certainly the public's sympathy leans toward the ending of apartheid so actions aimed at getting a corporation out, or exposing a corporation's involvement will make the corporation look bad. Also, it is a possible goal, something we could do in the near future, and it is a **first step**.

But I feel that there are also some major flaws in this kind of direction. Basically this kind of protest is spurred on by liberal sentiments which don't see the corporation as being **inherently bad**; instead they portray it as simply a nice corporation whose only flaw is that they're in the wrong country. Now we know this isn't true, of course, but when the demand goes up to get a company out, it appears that it is simply the company's location we're angry about. Then when a company "pulls out" (like IBM) they ask us why we're not satisfied. Although it can disable the Apartheid economy (unless, as many corporations do, they simply sell their firm to another party) it does little to disable the company itself - and we must understand that **apartheid was built for their interests in the first place**. Racism was no 'freak accident', it was **created** to justify the theft of land and destruction of its Native peoples. Hence the companies are the real problem, and it's **them** that we should be disabling.

The entire oil industry is based on land/earth rape. Oil exploration, drilling and burning is environmentally damaging, it is **inherently destructive**. And, as I have stressed, it is a business based on **expropriation and genocide**. There can be no compromise in battling this industry.

Oil can also be looked at in its importance to our industrial societies. Oil is a **strategic commodity**, hence situations like that in the Middle East. Many countries, such as the US, consider oil to be essential to national security, it is necessary to run their machines, and to continue their war against the earth and its people. In fact, the Department of Energy (in the US) entered into a pact with the Department of Defense (sic) to seize unilaterally and hold areas of strategic mineral significance if such action is justified as being "in the National Interest". During the 1973 Arab oil embargo the US government made contingency plans to intervene militarily in the Mid East to secure "their" oil. And they will not and do not hesitate to do the same to Native people in America, hence situations like **Big Mountain**. Oil's importance to our society is such that it is well recognized that a major disruption of oil supply could be "catastrophic".

It is with this understanding we should be working. Let's look at the most valued basic commodities and who controls them, starting with Shell, who have such a great amount of power over both food and oil. They're certainly not the only ones, of course. Seeing as how their machines cannot run without oil, coal and uranium, it should be clear that to stop this industrial nightmare, we're going to have to stop the folks at Shell. And then...

INSPIRING ACTIONS !

On the 23rd of November 1986, 80-100 people attacked about 28 Shell gas stations in Denmark causing over \$200 000 damage. The purpose of the actions was to show Shell a little bit of the violence which the company daily uses against the blacks in S. Africa and to connect Shell with South Africa in the public mind. The South African Committee, the left wing parties and the ANC officials in Denmark were busy afterwards disassociating themselves from the actions. The actions were claimed by a group called **Solidarity Steve Biko**. Three people were arrested and sentenced to imprisonment and heavy fines.



LAST STAND LYELL ISLAND

Contracted loggers from Western Forest Products are logging Lyell Island on the coast of British Columbia, cutting down trees so close to the Windy Bay watershed that hundreds of trees are being blown down by wind at the edge of the clear-cut forest. Giant thousand-year old trees are being cut down that have sheltered other trees, not quite so strong, from southeastern storms.

Trees are lifelines of the earth, and once destroyed, we shall all die. There is a very active campaign in this world to make such destruction a reality. Windy Bay is a temperate rainforest, and has one of the largest amounts of living plants and animals per area, than of any other terrestrial ecosystems in the world. Windy Bay is next in line for clearcutting (which means they cut down all of the trees, successfully destroying all life in the area, to feed our industrial system's machines, to maintain our materialism).

There seems to be a small problem that the peoples and rulers of this country neglect to foresee -- that being the destruction from industrialism which is leading us to the collapse of the ecosystem's balance. This means that our days are numbered because if the destruction of our natural environment continues at the rate it is now, then we **all** will die with all our relatives the animals, birds, trees and all forms of life.



In 1985, the Haida took a stand against further logging on Lyell island. The reason? Their heritage, environment and lives were threatened. Today after 72 arrests of Haida Indians for peacefully blocking roads, several court cases and many convictions, the logging of Lyell island continues without reduction or modification. The only result of the Haida's actions was that the provincial government of the day conducted yet another study. Reflecting its biased, pro-industry make-up, the appointed Wilderness Advisory Committee recommended sacrificing Lyell Island, including up to 80 to 90% of the Windy Bay watershed, and to preserve the rest of South Moresby area as a national park.

Consideration of Native Indian interest in the matter was "not within the mandate of the Committee". Some trees at Windy Bay are more than 1000 years old. A logging road is being completed now in order for the logging to go ahead. The BC government has extended a ban on new permits for logging in the area, yet this is nothing more than a Public Relations scam; **logging continues unabated under already existing permits** and the government has no intention of stopping this destruction.

On December 23, 1986, the B.C. Forestry Ministry approved a five-year cutting plan for Lyell Island which includes logging at Windy Bay in 1987, and no slow down in the liquidation of the old growth forests left on Lyell. The Haida say that Windy Bay will not be logged. If there is to be any future for the earth, places like Windy Bay **must** be protected. **PROTECT THE EARTH!**

El Salvador The Genocide Continues...

In 1980, Canada cut off bilateral aid to El Salvador, primarily in response to the more than 30 000 people who were coldly assassinated by U.S. armed death squads in little more than one year in 1980. The rationale for resuming Canada's aid to El Salvador is that civilian assassinations have dropped, and the Canadian government insists that there is a move towards democracy in El Salvador that merits some tangible rewards and encouragement.

Meanwhile the indiscriminate genocide of civilians continues. The Canadian aid to El Salvador will be in close concert with the Salvadorean Ministry of Planning (MIPLAN). It all starts with an \$8 million line of credit extended by the federal government for aid to El Salvador. The funds will be used by the Salvadorean government to purchase Canadian fertilizer, which will be shipped to El Salvador and sold there at local market prices.

The main concern, though, is that the package will fit neatly with the strategy of "Low Intensity Conflict" (or LIC). The strategy's effectiveness in the battlefield laboratory of El Salvador could determine whether it becomes the United States' model for suppressing insurrection throughout the third world.

The objectivity of LIC, given the notion that conventional military victory is rarely possible in guerilla wars, is to recapture the social base of the country via selective murder, infiltration, relocation, and finally, social assistance. One of the more important tools in the strategy is the seemingly benign lever of development aid. The LIC civilian relocation campaign, which is the Canada/El Salvador agreement, indicates that the resettlement of refugees will be one focus of the aid.

The human rights group Americas Watch has said, "Such a campaign was launched in January on Guazapa volcano, beginning with massive aerial bombing. Then some 5000 troops entered the area and captured and forcibly removed 427 civilians. In addition to those captured by the army and removed, at least 200 civilians fled the area, taking shelter in

church-run camps. These civilians and many of those forcibly removed had been starved out of their hiding places. Food and other supplies they did not take into their shelters were burned by the armed forces...."

The ultimate goal of this exercise is to move the civilian population into controlled circumstances like "model villages" of the style pioneered in Vietnam and more recently in Guatemala. In such a scheme, says Meyer Brownstone, chairperson of Oxfam Canada, "aid and shelter and food and health - all the nice things - are extended only when the civilian population has been secured and is controlled. Which means that you use coercion in the first instance, and surround the whole process with armour, because in the final analysis, what you must have is a subservient, dominated, controlled population." In Guatemala this kind of scheme is called the "beans or bullets" campaign.

U.S. military aid to the Salvadorean military death squads has been in effect what has been keeping the war alive. According to a Toronto Star article dated June 2/86, the US will give \$436 million in economic and military aid to the assassins of the Salvadorean people this year alone to further their imperialist crusade of fear, torture and murder against people's rebellions for self-determination and freedom from foreign intervention. As well as supporting the death squads with the latest high tech weaponry, the United States also directs this genocide with military advisors, and there have also been reports of US troops taking direct involvement in the fighting.



The following is from an interview with Carlos Antonio Gomez, who was a soldier in the Salvadorean military.

.... I am a watch repairman by profession. At the camp they taught me to handle guns, to operate in urban zones, and we set off explosions in several towns. After a month, they gave me a course in anti-guerilla operations. Many of my friends went to Panama for training, I didn't. I also recieved paramilitary training and learned many tactics of attack and withdrawal. They gave us camouflaged uniforms and North American made boots.

Precisely on Soldier's Day we welcomed the Green Berets who came from the United States. The high command told us that the new arrivals would teach us new tactics. Prior to this we had paid homage to the fallen soldiers.

We were given classes on the Vietnam war and on how we should act on the battlefield. They told us we shouldn't feel compassion for anyone; even if they were children or old people. We should kill everyone.

The courses in torture began. One afternoon they brought in five youths accused of being guerillas. The first one, who was between fifteen and sixteen years old, said all kinds of things that should have led them to set him free. The Green Berets didn't speak Spanish, but a Salvadorean officer translated for us. They began to torture the boy by sticking knives into his nails. Then they pulled out his nails and broke one of his elbows. Right after that, a Green Beret plucked out his eyes and made all sorts of incisions in the skin of his chest, his arms and his legs. After that they held him by the hair and scalped him. When they saw there was nothing left to do with him they poured gasoline over him and burned him. The next day his corpse was found in the street.

Then they began to do almost the same thing to a thirteen year old girl. They undressed her and threw her into a little room: one by one all the officers raped her. Later they brought her out tied and with her eyes blindfolded. Then they started the mutilation: they pulled out her nails and cut off her fingers. They also broke her arms and gouged out her eyes, like they did to the boy. Lastly they cut off her legs and applied a red hot iron to her belly....

The last boy they killed that day suffered much more. They undressed him and put him on a hot metal sheet. It was as if they were frying him alive. After half an hour, when they finally took him off, he was covered with wounds. They threw him into the sea, bound, still alive, from a helicopter.

Some days later the Green Berets took us to a volcano that is a guerilla stronghold. The Green Berets didn't fight but stayed behind telling us how to do it. They criticized our errors. We spent five days up at the volcano. Many of the soldiers didn't come back; they died.

About twenty five days after the Green Berets arrived, while I was on guard, hundreds of munitions disappeared. They imprisoned me, and, later, tortured me. Although they didn't cut me up like they did the guerillas, they broke my wrist and left leg with blows. They locked me up in a cell where there were several guerillas.

After many conversations with the young people in the cell, I asked them what I should do. Then I found out that one of the officers was working in coordination with the guerilla movement.

Some days later an officer came to the cell and told me: "Trust me and you will leave here" I asked him what I should do. "You have a brother who is a guerilla." He called my brother's name. He told me I should escape, that if I should die it would be while fighting, but against imperialism, not against the people. "How?" I asked again. "You will see this afternoon," he told me, "you won't be the only one."

We began the escape at seven thirty PM. We were getting ready to leave when a guard fired a shot and raised the alarm. The confrontation started. We had alot of ammunition, submachine guns and M-16 rifles. Nearing midnight, we were still unable to escape. But we finally mastered the situation, and we set off toward Chalatenango. The guerilla army was waiting for us, since they knew we were going to desert that night. From our group a corporal and one soldier died, another corporal was severely wounded. I was also wounded."

This account came from the excellent book of poetry and prose describing the situation in El Salvador, entitled Mirrors of War, which may be purchased at the Development Education Centre, 229 College st. in Toronto, or you can write to Between the Lines, 229 College st., Toronto Ontario, M5T 1R4 Canada.

So this is what the Canadian government's aid will help the United States achieve in El Salvador. Pretty sick, huh? According to the human rights office in San Salvador, bombing raids of peasant villages total 30 per month. Also Americas Watch has concluded that "these attacks on civilian non-combatants are part of a deliberate policy on the part of the El Salvadorean military ... to force civilians to flee." Almost half a million Salvadoreans are in concentration camps (called shelters) and in refugee camps both inside El Salvador and in neighbouring countries. Yet the president of El Salvador, Jose Napoleon Duarte, denies that civilians are dying. The US government which directs the war, also denies it. And the Canadian government recently cited an "improvement in the human rights situation" in order to justify its renewal of aid to the Duarte regime.



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CLIPPING THE JUNTA'S WINGS

ON TUESDAY JANUARY 26 they informed me that we would be going into action that night. When we were all concentrated at a point quite close to the target, we still didn't know whether it was going to be a preliminary exercise or whether we were really going to carry out the plan. It was seven pm when Alejandro came with the go-ahead, and I explained to the comrades that, in fact, it would be that night.

We began to go over the final details of the mission with each comrade. Even with all the previous reconnoitering and all our preparations it was necessary to do that, because on hardly any two nights were the planes and helicopters placed in the same way on the airstrip. They kept changing their disposition in order to avoid any risks. At that time we already had the exact plan of the placement of the airplanes that night, and on the basis of this plan we decided on the details.

At ten we began the approach to the base. You should know that on the south side of the air force base there is a steep cliff, which is like a natural barrier and very difficult to climb.

At exactly twelve the nine of us who formed the advance command reached the boundary of the base. We had three teams for assistance and security, which had earlier taken up positions in different places. They were three teams of five combatants each, with vehicles and fire-power, but we had no communication with them. For the operation we could count on no outside help; their only function was to guarantee our withdrawal.

When we reached the boundary we checked again to see if everything corresponded with what we knew before, whether they had changed anything in their security system.

At that stage there was no possibility of our discussing anything, the slightest word or any other type of communication was prohibited.

We were ten metres from one of the guard posts, we could hear the soldiers talking. The whole area was lit up, both inside and outside, but we had great confidence in our technique and in the fact that the other side never thought of the possibility of a silent penetration, but only of an attack launched from outside.

The whole plan was to penetrate, place the charges, and leave without being detected. We carried UZI weapons, but with orders not to use them under any circumstances, unless we were detected, we were all surrounded, and there was no possibility of withdrawing.

We had divided the command into three teams of two each, which had to reach the machines and place the charges. The rest served as security: Vitilio and Vigil at guard post. Samuel, the political representative of the command, and Henry went first. They went along the inside area; when they didn't return within two minutes, Rigo and I advanced; Cesar and Emerson went immediately after.



Each team had its defined route. The time was determined by a mechanism in the charges we carried. It was calculated so as to enable us to advance the three hundred metres from the guard post to the airplanes; we had ten minutes to place the charges and an adequate time for the withdrawal, which we had to make in the same silent manner.

As we passed by another garrison, we heard one of the guards checking his gun. We waited a while without moving, but nothing happened.

The patrol jeep passed every five minutes, sometimes at a distance of only a few metres.

We had no contact with the others; we only knew where they were supposed to be advancing.

We saw the helicopters first. They were very close to the barracks, not more than fifty metres away, and we could hear the soldiers' chatter. There were two companies there, one of them made up of paratroopers.

Twenty-five metres away were the Ouragans, placed tightly together in a row and, with more space between them, the C-47s and the Fouga Magisters.

There were more airplanes in the Eastern sector, but we were not to touch those. The concentration was close to the barracks and it was on those planes that we placed the charges, five and a half kilos of TNT.

We kept precisely to the ten minutes we had for placing the charges on the planes. Then we left in the same order in which we had entered. We did all this in a synchronized manner and each team left by the indicated exit.

Just as we crossed the boundary of the base, we heard the first explosion. It was three minutes past one.

Two minutes later a helicopter approached; it had taken off from the same base, where they always have an airplane and a helicopter at combat readiness, parked well to the east of the zone where we had operated.

They started to fire immediately from the helicopter, but wildly, without any target. For about an hour they flew over the zone and tried to locate us by firing tracer bullets.

We could still see the helicopter when we reached the place where one of the teams of assistance was waiting for us with vehicles.

We left the zone before the arrival of thousands of troops who were sent that same night to search the whole region adjoining the base.

It was in this way that we cut the junta's wings.

Carlos Aragon

This has been reprinted from the book "Mirrors of War", published by Between the Lines press.

LOVE 'N' KISSES

Revolution is often thought of only in terms of battles and struggles against the external enemy: the State, the bosses, the cops. One big battle and we will have won - and then we will all be happy. But this analysis is extremely limited to put it mildly. One of its most important failings is that it ignores real living, breathing people.... it ignores love.

For some people, love is a dirty word and it is the fashion to condemn calls for love as being 'hippy', as being 'irrelevant to class struggle'. But the class struggle is about love; it is about caring and sharing with each other, expressing our feelings and saying how we honestly feel. This is as 'revolutionary' as throwing a brick at the cops.

If we do not start struggling against our own personal isolation and repression, then what will we end up with? Just another hierarchy, just another group of followers, just another set of rules - but with a different name. For me, our struggle must be about warmth and caring; about being positive rather than playing the game of putting people down; about expressing ourselves rather than repressing what we really feel.

And how can we talk about 'liberation' without liberating ourselves...and liberating ourselves NOW. This liberation is not only from external forces - the police always telling us what to do and where to go - but from our own internal cops, inside our own heads, that stop us from openly loving because 'it's not revolutionary' or some other similar shit like that. The system (the cistern) is not some external evil that will be destroyed one day; the system is as much inside our own heads as it is out on the streets. Why not start with our own heads?



SUPPORT ARMED SNUGGLE !

It is foolish to think that we can change ourselves into more loving people, more honest and human without overthrowing the society that is responsible for all this isolation and repression. Yet we can start now to open up, to undermine the stereotyped roles of machismo and passivity, of strong silence. We can start now to break down the isolation between ourselves, to no longer let the taboos and rules of 'polite society' control what we talk about with other people.

At first it might seem to be difficult, to be dangerous, to be risking other people's opinions of yourself, to be damaging to your image you have built up over the years. But what value is your life if you are not being honest with yourself and the people around you? So the struggle starts with a warm hug, "I'm feeling miserable", "I'm feeling happy", "Just go away I want to be on my own", "I wonder if there is any point to what I am doing with my life" - respecting other people and respecting yourself.

Someone once said "people who talk about revolution and class struggle without referring explicitly to everyday life, without understanding what is subversive about love and what is positive in the refusal of constraints; such people have a corpse in their mouth". Despite the way it sounds, there is a lot of truth in that...so go on, I dare you to mention the word L.O.V.E. in your next trip to the pub/ your next meeting/over the breakfast table/ in your magazine.....once you have said it once, once you have started to love, then you will get used to it. LOVELOVELOVELOVELOVELO.

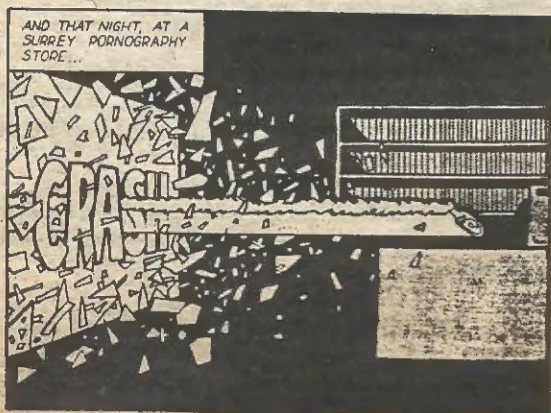
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REALITY NOW NO PORNOGRAPHY NO CENSORSHIP

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WHAT WE NEED IS SELF DEFENSE!

WHEN TACKLING THE QUESTION (?) of pornography, no matter where you end up standing you must realistically take into consideration that we live in a society that not only thrives on violence, domination and emotional isolation - one that eschews deep and valuable ties between people - but one which depends on the maintenance of voyeurism. Life as a spectacle which we watch go by but neither participate in nor have any control over. Pornography - *watching* others fuck, etc., and being fed *someone else's* fantasies to masturbate by, rather than masturbating to your own imagination or making love with someone, touching someone and exploring *your* desires and sexual curiosity - is a tool which helps keep us from participating in our own lives, our own sex. Rather than a tool which liberates us and helps us to grow sexually, it stifles and imposes certain ideas of correctness and fulfillment upon us - steals whatever sexual freedom we may have maintained.



A very tired argument is that if pornography gives some people pleasure, then what is wrong with it? Well the exploitation of anything for profit gives some people pleasure while for others it is brutally oppressive. Does that make it right? Trees, water, the earth, animals, wimmin, men. All exploited for profit. But we are NOT products. When we allow our sexuality to be produced and consumed, instead of arguing that we are winning the battle for sexual liberation, we should understand that we have forfeited our freedom of sexual expression.

We have no choice but to defend ourselves and the humanity that is left in us. As wimmin, we live day to day, with the pornographic images which surround, threaten and lie about us, as our prison walls, and at the same time we remain imprisoned by the solutions to pornography we invent:

1. CENSORSHIP.
2. DOING NOTHING BECAUSE WE KNOW CENSORSHIP IS WRONG.

I suggest that we do not have time (in terms of wimmin's - sisters lives around the world, in terms of the numbers of rapes, beatings, and molestations - the lives controlled by fear) to only act when we have found the perfect solution. Nor is there only one way out. I do *not* suggest that pornography is the whole problem, and that when it is gone we can relax and enjoy the revolution. On the contrary, I set forth that it is a mere symptom of the disease (patriarchy - control of and violence against wimmin, animals and the earth) and that pornography is to patriarchy as militarism is to multinationals. To work with serious intent, in a well thought out way, to attack the problem of pornography would be to begin to crumble the base on which social domination stands.

What is available in the expressly "pornographic" market today consists largely of 'hard core' and violent pornography (I consider *all* pornography to be violent to different degrees) while the general public gets it's daily inundation of 'soft core' and equally violent pornography through advertisement, television and most films playing at the cinema. As a result the humyn population is becoming more and more desensitized and will eventually become immune to "pornographic" images. At the rate things are going we are surrounded by them and yet most take no notice. Even now people are no longer disturbed by them and come to see them as an example of "normal" behaviour.

I believe in the elimination of pornography. As it is one of the most obvious forms of exploitation and social control; I feel it should not exist. People must learn to be well adjusted enough to find enough interest and fulfillment in their own sexual relationships without needing to feed off the acts of others. This takes much self examination and discovery. Finding and exploring the sexuality that comes from the self is a real rocky road and takes a lot of courage to follow - we have been separated from it for so long.

However, although I believe in the elimination of pornography, I do NOT believe in censorship. Both the mainstream and alternative papers seethe with debate over governments' decision to "cut down" on pornography through censorship. This situation is laughable on at least two levels. Firstly, cutting down on pornography means that there is less pornography available, but it is still available. Also the pornography that will be censored as a result of legislation will most likely *not* be the most violent snuff films, violent hard core pornography or the most insidious sexual violence found in advertising; but relatively innocent and expressive art displays depicting mensutational images (is menstruation pornographic?) or a ten second scene of mutually consented to sodomy in a mainstream film (fundamental wierdos on censor boards usually feel that this is necessarily synonymous with rape). Therefore censorship does nothing to eliminate pornography, but instead does it's best to ban images which are strictly sexual in nature. It does not and cannot work by any stretch of the imagination. But secondly and perhaps most importantly, censorship does not eliminate the 'need' for pornography. People use pornography often because their sex lives are unfulfilling on their own, and in using it they develop both an acceptance of what is a misrepresentation of 'fulfilling sex', and a grasping need for self-assurance - easily perverted into a need for power. People in many cases begin to look to their sexuality for fulfillment of power, in response to the lack of power or control they have over their own lives.

Many men have an extremely poor if not totally off base conception of wimmin's sexuality. "Women's sexuality" - controlled by men - as seen in the media, encourages these misconceptions, which when translated to wimmin's real lives are often outright lies. Unfortunately, pornography does little to act as a sexual aid to benefit *both* partners, as it is often highly unrealistic, and as many of its depictions encourage acts geared strictly for male pleasure, and depict wimmin as necessarily enjoying this also. In practice, this often proves to be false. I think that more realistically speaking, we might consider improving our abominably poor, bigoted sex education system (where it even exists). With helpful, realistic, honest, explicit sex education, we can be free to explore our own sexuality safely, and begin to break down the sexual TABOOS which are the root of the pornography reaction; those who watch it seeking sexual explicitness and ideas! I do not question the need for sex. I question why we allow and even condone the evolution of our sexuality to just another stinking commodity.



The centre of another facet of this debate over censorship is the fact that no one seems to feel that they are able to discern pornography from erotica, and it's no wonder. We have all grown up under the thumb of totally illogical and essentially backwards conditioning. Many of us have learned, mostly through media influence and bombardment, to *accept* violence, paranoia, hatred, war, poverty, starvation, exploitation, discrimination, and above all, having someone else control our lives for us. To accept or put up with things we hate. Keeping all this in mind, using arguments based on what is commonly known as 'logic', it is reasonable to conclude that indeed we cannot distinguish pornography from erotica. But if we reach down into our not entirely extinct emotions, our gut reactions, I would say the difference between the two is clear. Any material that makes a womyn (in most cases a womyn) feel uneasy, dehumanized or threatened is pornographic. To be more specific, I would speculate that pornography can be detected by numerous elements such as fanatical idealization, objectification, non-interpersonalism, isolation of sexuality from life, power over another, coercion, mutilation etc., being represented as factors of desirable sexual encounters. (In cases where this sort of behaviour is used to illustrate a point ie: Rape is horrifying and wrong, it is a different case. Everything must be taken in context.) Erotica therefore involving lovingness, pleasure, gentleness, naturalness, personalism, communication, and last but not least - mutual consent.

Under mutual consent, I include those who participate in S and M relationships, as this is also very consensual. Although S and M erotica creates in itself a special problem. While this kind of material may be erotica for participants who *understand* (not many non-participants do) the dynamics of sado-masochism; consent, interested and curious men not of the persuasion by habit, may pick up this same material and misunderstand, because S+M=M= rape. Rape is, after all, a sadistic act without consent. This second instance of influence is obvious as a source of fantasy much abused in the wrong hands, ie: rapists who tie up, blindfold and gag their victims, or tie them with rope and hang them from trees. (I do not personally condone sado-masochism, as an anarcha-feminist, and also as someone who doesn't enjoy pain. We must recognize however that this sexual practice is one of mutual consent.)

What the elimination of pornography will require in the long run, is a complete turnaround of attitudes towards wimmin and sexuality itself. In the short term - education and 'deconditioning' help for wimmin and men of all ages, and actions economically disabling to the pornographers by both wimmin and men.

After all, pornography is not a single issue. It is a symptom of the overall disease, and a symptom which in itself causes many different sideeffects. It undermines the health of our humyn situation to such a degree that it may act as a catalyst, that feeds and feeds off other symptoms of the same disease, forming an obscene 'support system'. And so it continues in a cyclical fashion.

What I have just described, metaphorically, is pornography in the context of social control. Obvious lines between the two can be drawn. Both rely on fear, fear of inadequacy, ignorance, alienation, and power to continue functioning. Institutions of social control create the preceding factors to gain and keep profit, and pornography works as an instrument of perpetuation of these factors to gain and *increase* profit. Pornographers

need the effects of social control to successfully sell their product, and institutions of social control can and do utilize pornographers and pornography as an opiate, for manipulation of the accepted norm of behaviour (In Orwell's 1984, The Party manufactures violent pornography for distribution among the proles to keep them distracted and satisfied that they are doing something 'dirty', to prevent their uprising; deemed by the Party as having the possibility of success, were it to happen). This mutually beneficial situation keeps members of these institutions powerful and influential, while allowing a virtually interference-free market for the porn-makers. Pornography is a multi-billion dollar business, and important money making item - it fits right in with enterprises like McDonald's, making the business defensible within legal and 'moral' institutions of Western societies. Unmistakably too, it prepares us to adjust our emotional selves so that we can ignore or even accept the acts perpetrated internationally - rape, domination, torture, murder, incarceration; all of which very closely resemble those seen in pornography.

The reality of this situation is that neither police nor government officials can be relied upon to eliminate pornography (I'm stating the obvious), for economic (consumer) reasons. It is not beneficial for the government to close down pornography outlets or distributors, because they would lose out on property, income and business taxes they receive. The police, known for their raids and confiscation of pornographic materials have also been known to have private screenings of these materials or to rent them out to friends. It is more beneficial for them to obtain this material for free through warranted raids, and even make a little profit from it than to have materials distribution discontinued. Besides which when a government talks censorship in relation to anything, not just pornography, you know they're not jumping on the bandwagon to aid and abet in the sisters' and brothers' liberation. They even benefit from the censorship debate itself, because not only does it enable them to spread lies such as "There is no 'concrete evidence' suggesting that rape and pornography are interrelated in any way" - the government having done these studies - but while we are busy debating about censorship we are not doing a whole hell of a lot to stop it. Either way, through allowing pornography to proliferate unhindered, or by censoring pornography, the government hacks away at our freedom. The method they use or stance they take depends solely on public opinion polls.

I don't think this is a problem we ought to allow the government to try to solve. Or even touch. It is a question of self-defense.

Solutions to the problem may be complicated in the actualization, but I see them as fairly clear cut. The pornography industry is a multi-billion per year exploit. By and large the pornographers are pretty well-off scum (anything that is widely sold is bound to make somebody rich) and the only way to stop pornography from being made in the short term is to take away the money they use to make it. Censoring pornography does nothing to stop the wimmin et al who have made the film from being degraded - they've already made the film, or in the cases of harder core and snuff films not allowing them to be distributed does not change the fact that the womyn, child, animal, has already been tortured, mutilated or killed. We have to economically disable the pornographer who will then (eventually) have no money left to make the material with, in order to do that we must attack the centres of distribution; the distributor will then not have the money to purchase more - leading to the eventual disabling at the source.

But just how can we take away their money? I suggest direct action with two major intents.

1. **Erode public acceptance through education.** A well known activist from the states, Nikki Craft, engages in many very creative anti-pornography/anti-censorship civil disobedience actions using street theatre, leafletting, boycotts, slide shows and speaking tours. Education about the effects of pornography and violence against wimmin as well as the effects of censorship and building healthy sexuality without fear. While you're at it - erode public acceptance of most other things too.

2. **Property destruction. THIS DOES NOT MEAN VIOLENCE.** Be creative, effective and careful. Glue, spraypaint, bricks, battery acid, firebombs. People have effectively used grease on the material itself. You get the picture. Go as far as you can. Anything helps.

NOTE: It is very stupid for the same people to engage in both civil disobedience and property destruction at the same time. Remember security. If you are worried that property destruction is not educational enough, make sure to distribute a communique to local media.

On the more personal side of things, there already exist men's and wimmin's support groups which discuss the effects of pornography on our earth, our lives and ourselves. This is essential. The real change will come about when all people learn to recognize and escape their conditioning - to analyze their situation and attitudes and decide what feels best for them. We must relearn to communicate with each other - to be honest and open and tell the truth. Once we've become willing to break out of our conditioning and have internalized that sex is not dirty, and it is not a commodity, and have discovered the joy of honest communication, we'll have come much closer to the goal. **But whatever you do don't forget the fun part** - exploring your natural sexuality and recognizing the truly erotic for yourself. Then and only then can we throw away pornography and be free from it forever. Anyone for a great big cuddle?

Remember the Wimmin's Fire Brigade,

A Sister in Struggle.

RN: If you'd like more information on Nikki Craft and the Preying Mantis group and their actions as well as other related materials, write to Reality Now at P.O. Box 6326 Station A, Toronto Ontario, M5W 1P7, Canada.



AND THE RAPE GOES ON

OH CANADUH, Land of the Free. Hey sure, if you're rich, white, and a sexist, racist slob. In Canaduh, 1 out of every 3 wimmin will, or have been raped in their lifetimes. This works out to be that every 17 minutes a womyn is raped, involving forced penetration, and every 6 minutes a womyn is sexually assaulted in many other ways. Many rapes are not reported to the pigs, especially seeing that if you do report a rape you are probably to become the "criminal" and you are usually hassled about your sexuality, etc. It is estimated that 72% of wimmin don't say anything.¹

Many "industries" in Canaduh (and around the world) are based on rape. The Psychiatric industry is a good example. In 1982 there were over 2000 victims (survivors) of electro-shock "treatment", receiving 16,000 "treatments" between them. Two thirds of these people were wimmin. Electro-shock causes brain damage, severe memory loss and sometimes death. This exploitative, raping industry is headed by men (90%). These so called therapist (the rapists) have been responsible for the sterilization of at least tens of thousands of wimmin labeled "mentally ill" and "mentally retarded" since the 40's. This industry went as far as that until 1973 the American Psychiatric Association termed Homosexuality and Lesbianism as a diagnostic category, and labeled being gay as "mentally ill", they still "treat" gay people as "ill".²

A lot of the people incarcerated in the psychiatric prisons are "street people", looking at the fact that 90% of runaways were the victims/survivors of incest, it is evident that the State is not at all interested in the problems of people, they are only interested in locking up people that are considered "undesirable".³

Wimmin runaways (not to seem to be generalizing) usually end up being prostitutes; you can't get any "meaningful" work when you aren't of "age", and including other factors, prostitution becomes the only

employment for a lot of people. The wimmin on the street make up only 15% of all prostitutes, and are usually "third world" wimmin. Call girls and other sections of the sex industry usually employ white wimmin. Then there is Bill C-49, this is an act of Parliament that "regulates" prostitution. In this law, you can be busted simply for loitering you don't have to even solicit yourself to get "caught", just standing around is enough. Bill C-49 makes it virtually impossible for the street worker to make any money, with heavy fines and restrictions of movement being the practice of the courts, so once again the wimmin are being punished, when 80% of men will or have been to a prostitute in their lives. It is not a case of the wimmin being at fault, there is a "demand" and the system protects this by controlling the lives of these wimmin (and men).³

The State is very interested in controlling wimmin's lives, by controlling their/our bodies. There are many, many, many "laws" governing a womyn's right of the freedom to choose how we/she decides to take care of herself. Every conceivable right is taken away from us, we can't get legally performed, affordable abortions. We can not choose if we want to have children; between 40-50% of Native wimmin have been sterilized in North America. In Puerto Rico, the invading U.S. have declared a war on the wimmin there, with their 2020 plan (a Puerto Rico without Puerto Ricans by the year 2020) the State has forcibly sterilized approx. 39% of all wimmin. The only free health care in South Africa is sterilization.²

If we can get pregnant by choice, then it is virtually impossible to choose how we would like to have our children. The Innu wimmin of Canaduh, are flown out of their loving communities and put into sterile white hospitals, with men who cannot speak their language, all because the State claims that white men can deliver babies better than wimmin (ha!). Midwifery still has no legal standing in parts of Canaduh and the U.S. Wimmin all over the world are being raped daily, the death squads of

Chile, Guatamala, El Salvador, etc... have the standard practice of rape as a form of torture, this all occurs with the dollars of the Canadian and U.S. State.⁴

Female circumcision/genital mutilation/cliteridectomy, is still practiced in parts of this world. Where after the removal of the clitoris, labia minora and all or part of the labia majora, the womyn is sewn together with a small opening left for the passage of urine or blood.⁵

There are cases of injustices all over, the campaign of terror against wimmin is based on control, the State can more easily control a population if 50% of that population is being systematically raped daily. It all boils down to Property, it seems that owning things is all that spurs these murderers/rapists to continue. They want land. Which of course brings up the fact that our Mother Earth is also the victim of the brutal rapings of these corporations and governments. With all the violence in the world, it is not time to talk reform - reform implies that a system can be improved, or altered for the better, this is not the case, one doesn't improve or alter a brain tumor do they? No! It has to be eliminated altogether! These people aren't all that willing to hand over their power and say sorry. What is needed is RESISTANCE - based on the love for our selves and the earth. We must defend ourselves from these rapists, it is our birth right to be able to live life without oppression and violence, and it is our lives that we must defend, and our lives depend on the earth. She provides all that we need for sustaining life, and if she is being hurt, we too are being hurt. So we must defend all life, and stop these fuckers **before it is too late.**

¹ The Toronto Rape Crisis Centre

² Madness News Network

³ Alliance for the Safety of Prostitutes (ASP) Montreal

⁴ Documentation of the terror campaigns in these countries is available in various different publications from groups like- The Ottawa Chilean Association, Nuestra Voz, El Maicito, etc...

⁵ Nigerian Women's Centre

REALITY NOW 10

LUBICON LAKE:

The Struggle Heats Up

THE LUBICON LAKE PEOPLE have been seeking recognition of their aboriginal land rights since at least the 1920's. However, the struggle didn't really heat up until the winter of 1979-80, when dozens of oil companies invaded their traditional area, bulldozed the traplines upon which they depended for disposal income, chased away the moose upon which they depended for food, drove bulldozers through a traditional burial ground and threatened to completely destroy their traditional economy and way of life.

Between 1979 and 1982, over 400 wells were drilled within a fifteen mile radius of the traditional Band community of Little Buffalo Lake. By the winter of 1984 annual community moose kill had dropped from over 200 to under 20; average annual income from trapping had dropped from over \$5,000 per trapper to under \$400; dependence on welfare had increased from under 10% to over 95%.



In reaction the Lubicon people made increasingly desperate efforts to achieve recognition of their aboriginal rights through the Canadian Courts and the Canadian political process, only to face retroactive legislation taking away their rights under Canadian law while those rights were actually being argued before the courts; threats that their homes would be literally bulldozed by the Provincial Government if they refused to accept Provincial Government ownership of their aboriginal lands; fires which Provincial officials deliberately let rage unchecked in their area burning up thousands of acres of their traditional hunting and trapping territory. As well, an ex-oil company lawyer turned Provincial Government Judge who declined to grant them an injunction protecting their traditional way of life because he refused to accept evidence that their way of life was being irreversibly damaged (or even that they had any way of life left to destroy); the Alberta Court of Appeal which declined to grant an injunction protecting their traditional lands because the learned Appeal Court Judges inexplicitly decided that the Indians could "restore the wilderness" with money damages if they were ever able to prove that they retained unextinguished aboriginal land rights; the refusal of both levels of Canadian Government to discuss recommendations regarding resolution prepared after a

year's study by an ex-Federal Justice Minister and BC Supreme Court Judge who'd been appointed by the Federal Minister of Indian Affairs to prepare such recommendations; the rapid deterioration of their traditional society resulting directly from the on-going destruction of their traditional economy and way of life caused by oil development activity; and the proliferation of increasingly severe and distressing social problems including alcohol abuse, family break-up, suicide and other forms of violent death.

In October of 1985, Union Oil Company proposed to build a pipeline through particularly sensitive Lubicon lands. As it was abundantly clear to the Lubicon people that they could not rely upon either level of Canadian Government or the Canadian Courts to protect what was left of their vital interests, the Lubicon people announced their firm intention to block construction of the proposed pipeline by any means necessary, which they subsequently accomplished, with a lot of help from their friends and supporters, after a major public confrontation. At that time the Lubicon people also resolved to similarly protect other particularly sensitive Lubicon lands, including some 19 different burial grounds and the area around Lubicon Lake, which they intend to retain in any case for reserve lands.

Since the public blow-up with Union Oil, growing numbers of oil companies have been approaching the Band in order to discuss proposed projects and avoid the possibility of on-the-ground confrontation. Knowing that they are physically unable to protect their entire traditional area, the Lubicon people have agreed not to oppose most such proposed projects, as long as the companies agreed to consult the Band about the Band's wildlife management concerns, and also to offer Band members employment in the cleaning-up and restorative aspects of the proposed work. In a limited number of cases, however, proposed projects threatened key Band interests and had to be modified or cancelled altogether.

During the first week in January, the Lubicon people discovered that a seismic company had entered the area around Lubicon Lake from the northeast, on a newly built "winter road". The seismic company had bulldozed some 15 miles of seismic lines in the area which the Band intends to retain in any case for reserve land, drilled holes in the ground at selected intervals and planted explosive charges in the holes. The next step in such work is to detonate the explosive charges and then take "readings", which helps the oil companies determine the sub-surface structure of the land, and enables them to assess the probability of finding oil.

But not this time. This time the Lubicon people blocked the access roads, posted the area with 'no trespassing signs' and advised both the seismic company and the oil company who'd hired the work done that neither would be allowed to re-enter the area.

The seismic company contacted the RCMP, who advised Chief Ominayak that the seismic company held valid permits under Provincial law and that the Lubicon people would be in violation of Provincial law if they didn't stand aside. Chief Ominayak told the RCMP that Lubicon land had never been ceded, that the Provincial Government had no right to issue permits regarding the development of Lubicon land, that Provincial Government laws didn't apply in the Lubicon area and that the RCMP had no authority.

"We're not looking for violence but we are prepared to do whatever it takes" to protect the land, Chief Bernard Ominayak said. "Our land is being systematically destroyed by such development activity. It doesn't belong to the Alberta Provincial Government, and the Alberta Provincial Government has no right authorizing anybody to enter and bulldoze it. Moreover, Provincial Government laws don't apply to lands which are not under Provincial Government jurisdiction.

"The Alberta Provincial Government's claim to our traditional area comes about as the result of

supposedly receiving those lands from the Canadian Federal Government in 1930. The Canadian Federal Government in turn supposedly obtained rights to those same lands from the Indians in the area, through negotiation of a treaty in 1899. However, nobody ever negotiated a treaty with us, and we never ceded our traditional lands to anybody. It has therefore never been within the power of the Canadian Federal Government to transfer our lands to the Alberta Provincial Government.

Our aboriginal rights to our traditional area are thus intact. But while we've tried to obtain recognition of those rights through the Canadian courts and the Canadian political process, much of what we have and value as a people has been destroyed by the type of development activity which we are now determined to block, and which we must block if there's to be anything left to talk about.

The Alberta Attorney General may not like what we're doing, but he and the Government he represents have given us no choice. In fact if he and the Government he represents had more respect for their own laws, this whole matter would have been settled long ago. As for the legality of preventing development company workers from entering and bulldozing especially sensitive Lubicon lands, the Alberta Attorney General should be advised that we're acting under our own lawful authority, which is the only lawful authority in our area."

It now appears that the oil company which holds a Provincial lease to the area and ordered the work done intends to cancel that work, and to instruct both their employees and seismic company employees to stay away. Band patrols, however, continue to monitor the area.

(Lubicon Lake Band information)

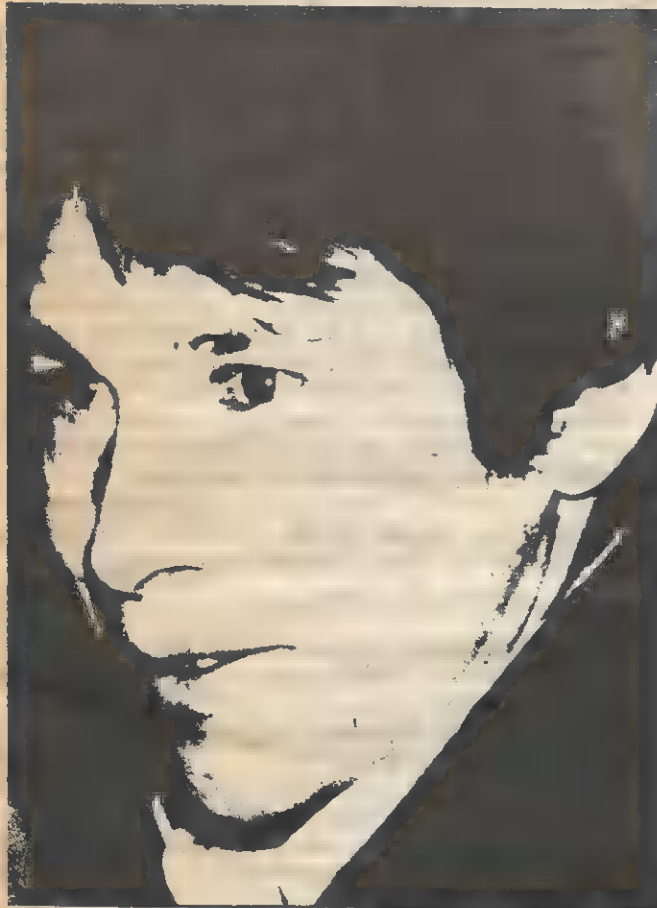


FOR MORE INFORMATION OR TO GET INVOLVED:

Lubicon Lake Band
3536 - 106 Street
Edmonton, Alberta
T6J 1A4
tel: (403) 436-5652

For previous articles about the Lubicon Lake Band and their ongoing struggle, see Issue 4 of REALITY NOW, the RN SUPPLEMENT to Issue 5, and page 7 of Issue 6. For information on Shell Oil's involvement in Lubicon Lake, see "TO HELL WITH SHELL" elsewhere in this issue. Both the back issues of REALITY NOW and the RN SUPPLEMENT are available from us for \$1 each. We do updates on their situation approximately every two weeks on the ECOMEDIA radio show, which is heard 3 times weekly on CKLN 88.1 FM in Toronto. We can be heard every Wednesday and Friday between 11 AM and 12 noon on the Newswave show, as well on Wednesdays at 4 PM.





Lubicon Lake Chief Bernard Ominayak

Province Backs Down on Lubicon Challenge

Last fall ■ member of the Lubicon Lake band was arrested for shooting ducks without ■ Provincial Hunting license and a Federal Duck Hunting stamp. When the case was brought to court, the Band instructed their lawyer to plead non-jurisdiction of both levels of Canadian Government and the Canadian courts. Non-jurisdiction is a constitutional argument that states that the Lubicon Lake people are essentially their own authority and the Canadian governments have no authority over any member or land belonging to the Band.

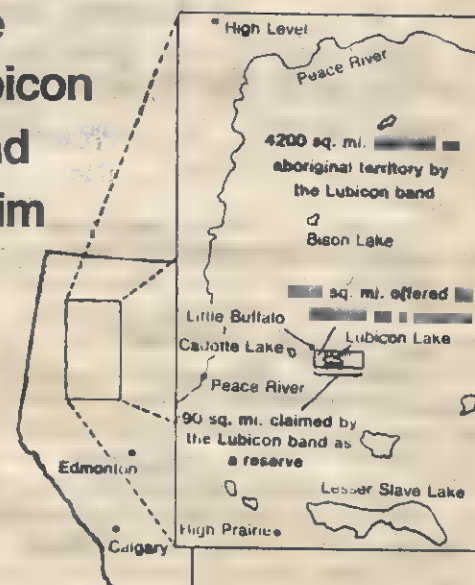
A few years back, the Lubicon band filed a legal claim in which they were to prove that the Provincial government had no authority over them and no rights to their land. It is no surprise that they lost this case, considering that it was argued in a Canadian court. Now the Lubicon Band put the shoe on the other foot, making it necessary in this court case for the Provincial government to prove that they have power over the Lubicon people's area, which is of course impossible. The Lubicon people have never ceded their land in any agreement or war of any kind, and thus are the only authority on their land.

Faced with this demand, the Provincial government mysteriously dropped the charges against the band member and declined any comment. Certainly this

tells of the lack of confidence they *really* have in their claim to ownership of the Lubicon Lake area, despite their continued statements to that effect.



The Lubicon Land Claim



The Struggle for Survival: a Chronology

1899 - 1940

Treaty 8 Commissioners visit Northern Alberta. The treaty party fails to contact the Lubicon Lake Cree due to the remoteness of the territory.

1939 - 1940

Department of Indian Affairs agents visit the area and promise the Lubicon Cree a reserve. Both levels of government approve of the land selected.

1940 - 1953

No action is taken by Ottawa to establish a reserve. Alberta unilaterally brings the area under provincial control.

1953 - 1973

Developers begin to eye the area for oil and gas but drilling is infrequent and widely dispersed. Efforts are made to eliminate the Band through transfer to other lands.

1973

Oil prices skyrocket. The new Loughheed government constructs ■ all-weather road into the Band's territory. Exploration yields ■ high rate of success. The Lubicons fear that the environmental impact of these activities will scare away the wildlife.

The Lubicon Band joins six other isolated communities in attempting to file ■ caveat with the Provincial government serving notice of their unextinguishable claims to the area.

The province refuses to file the caveat and is taken to court by the Bands. The province asks the court to postpone hearing the case.

1977

Alberta passes Bill 29 which retroactively removes any legal basis for the caveat already filed by the Band, thus successfully eliminating the Band's court action.

1980

Oil and gas exploration in the Band's traditional area intensifies. More oil drilling equipment is installed and roads constructed. No trespassing signs are erected by oil companies. Traplines are bulldozed. The animals begin to disappear. The band goes to the Federal Court asking for recognition of their unextinguished aboriginal rights. Ottawa responds by indicating ■ willingness to negotiate. The case is still pending.

The Alberta government unilaterally declares the Lubicon Lake community a provincial hamlet and divides it into two acre plots. The province tries to force individuals to lease the land or to accept it ■ gift. The Band returns property tax notices unpaid, insisting that their land is not under provincial jurisdiction.

1982

An injunction application by the Band to halt oil and gas activity is denied. The court says that "the Indian way of life no longer exists." All court costs are assessed to the Band.

1982 - 1984

More land is now leased to the oil companies. Four hundred drill sites are now within fifteen miles of the Lubicon Cree community. Wildlife decreases dramatically. The average yearly income of trappers falls.

1984

The Lubicon Lake Band takes their case to the United Nations charging the Canadian Government, by doing nothing to prevent the practice of cultural genocide against them, is denying the Band their basic right to self-determination. Ottawa responds by declaring the Band isn't in fact a people but "...a thinly scattered minority group living within the midst of a more numerous population..."

November

The then minister of Indian Affairs David Crombie says "it's time to make a deal" and indicates he intends to conduct an inquiry into the Lubicon Lake claims.

1985

March

Mr. Crombie finally appoints Mr. E. Davie Fulton as his special representative ■ conduct the inquiry. Development continues unabated.

October

Mr. Fulton delivers his discussion paper on the Lubicon claim to Mr. Crombie. Two weeks later the Union Oil company applies for permission to construct ■ pipeline through the Band's territory. Mr. Fulton urges a halt to development until his inquiry is complete.

December

The Band rejects ■ take-it-or-leave-it proposal from the Alberta government that would give them 25.5 square miles of land if the Band drops its litigation and all aboriginal claims against the province. Government officials begin ■ public relations campaign against the Band.

1986

May

The Federal government agrees to bilateral negotiations with the Lubicon Lake band aimed at settling claims. Roger Tasse is appointed Federal negotiator.

July

Mr. Tasse spends two days in the Lubicon Lake area and publicly states he hasn't ■ anything that would justify the use of the word 'genocide'.

August

Negotiations between the Band and the Federal government break down because of Ottawa's refusal to recognize the Band's right to determine their own membership. The Band's position on land and membership is consistent with the way reserves and membership have always been determined in Canada for Native people. Government criteria will disenfranchise half of the Band's people and would give only half of the reserve lands received by Native people who joined Treaty.

September

The Federal government finally releases the Fulton Report under the new Freedom of Information Act. The report confirms charges by the World Council of Churches that oil and gas development in Northern Alberta has had disastrous consequences for the Lubicon Cree people. Mr. Fulton calls on Ottawa to refer the question of the Lubicon Band's continuing aboriginal title to the Supreme Court for resolution.

The Lubicon band's way of life is threatened by development; below, even roads are relocated to make way for oil pumps.



(reprinted from Project North Journal)



REALITY NOW 12

NO JUSTICE FOR CHILE

Chile is well known for the brutal fascist dictatorship which was installed there by the CIA. What is perhaps less well known is the long and bloody history that has led up to the present situation and the direct support Canada gives to the regime there.

The longest successful indigenous resistance to Neo-European occupation in Latin America was staged by the Mapuche Indians of what is now southern Chile. The Mapuche confiscated the Spanish invaders' horses and weapons in guerrilla raids, and held off the Conquistadors until 1884, when the newly formed independent nation of Chile amassed enough military strength to overrun and occupy their lands. Paralleling the events in North America, the Chilean government established reservations, and then began to erode them and break them up through individual allotment. In the 1920's, American mining interests began to move into Chile, and onto former Indian land. At this time the world's largest underground mine was in Chile. The U.S. resource giants began to buy up the mines and built enormous empires on Chilean profits. All went well for the mining companies, and downhill for the Mapuches, until the democratic government of Chile elected Salvador Allende as president in 1970. In a move virtually unheard of in Neo-European politics, Allende began returning stolen land to the Mapuche people. Citing the fact that 600 000 Mapuche and Chilean peasant children were mentally retarded because they lacked protein in their formative years, Allende instituted a daily half-litre-per-child milk distribution plan among the poor, and began to establish family farms. Allende nationalized the Chilean copper industry, noting that foreign resource investors had taken from Chile \$10 billion dollars in sixty years.

Allende had said, "the total value of all the capital accumulated in Chile over the last four hundred years has left its frontiers."

On September 15, 1970, a few days after the Chilean election, Kissinger, Nixon, Helms, Attorney General John Mitchell, and Pepsi-Cola president Donald Kendall met with Don Augustin Edwards, publisher of Chile's ultra-conservative El Mercurio newspaper. Notes scribbled that day by CIA Director Helms, later surfacing in a Senate investigation, reveal the essence of their plot: "One in ten chance perhaps, but save Chile/worth spending/not concerned risks involved/no involvement of embassy/\$10 000 000 available, more if necessary/full-time job - best men we have/game plan/make the economy scream/48 hours for plan of action."

Soon, millions of dollars flowed to fascists and fascist papers in Chile, coming from all sorts of American corporations who have interests in Chile, including IT&T.

On September 11, 1973 - Allende was assassinated in a military coup led by General Augusto

Pinochet, who suspended the Chilean constitution and took over the country. Bodies of the Mapuche leaders began to appear floating down the Allepen River south of Santiago. The Mapuche people who were not killed after the coup were left landless and, once again, in poverty and starvation.

Pinochet's fascist military regime rules Chile to this day thanks to American and Canadian involvement.

A very clear example of the regime that the Canadian government supports can be seen on the events of July 2nd, of last year. On this day Rodrigo Rajas and Carmen Quintana were doused with gasoline by a military patrol and set on fire. Rodrigo died two days later. Carmen, who suffered burns to sixty percent of her body, survived. In an interview with Carmen's father, Carlos Quintana, he described some of the events of that day. His daughter Carmen, a 19 year old University student in Santiago, left early that morning with her elder sister, for the university. En route they met a group of young people putting up a barricade of tires. One of the young people that knew Carmen asked them to help, which they did. Shortly afterward a military patrol came into sight. The young people scattered. Carmen ran down a street with 19 year old Rodrigo Rojas, of which she had just met for the first time. Carmen and Rodrigo were stopped by the military patrol. The soldiers with their rifles came out of the truck, their faces painted black. They began to hit them with their rifle butts. Carmen was hit and thrown into a wall causing skull fractures. They left Rodrigo unconscious. A man appearing to be the leader doused him and Carmen with gasoline. The soldiers then threw an incendiary device between them and they began to burn. As Carmen tried to put the flames out with her hands she was hit in the mouth with a rifle butt. Unconscious, the military took them to the outskirts of the city where they were left.

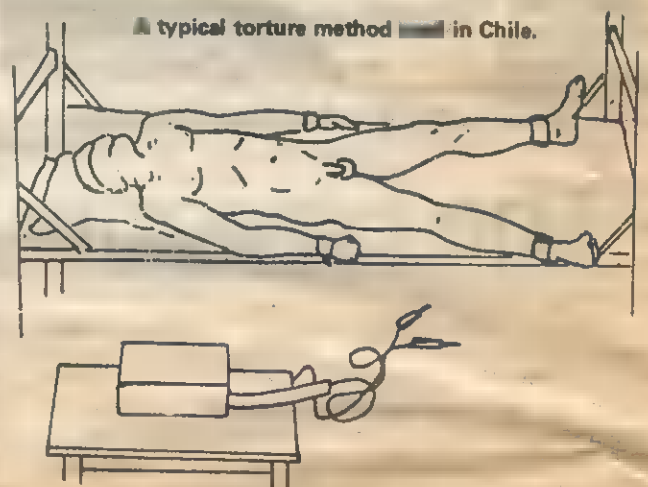
The Canadian government and corporations support this fascist Pinochet regime in Chile. During the three short years of Allende's elected government, Canada responded with "not one nut, not one bolt" of trade with Chile. Immediately after the U.S.-backed military coup in 1973, and since, Canada has increasingly involved itself with loans to, and investment in Chile. In fact, Canada directly supplies the Chilean military and police with spare parts for military aircraft, tanks, engines, computers and various other war goods. Through the "Access to Information Act" the following information was released with the names of the applicants having been deleted. I'm only giving information on things that left Toronto between September 1984, and March 1985, and this is only the information they have released.

- On September 6, 1984, from Toronto International Airport, military aircraft parts for various fighter bombers and helicopters, and;
- On September 7, from west Toronto, spare parts for tanks were sent to Chile;
- On November 5, from a port not given, suits and helmets for the Chilean police were sent;
- On March 11, from west Toronto, spare parts for tanks were sent.

Does this give you some idea about how we're involved?

But not only this; in 1985, Canada's trade with Chile in exports were \$77.9 million, and imports were \$130.4 million. During 1980 to 1983, the Bank of Montreal, Bank of Nova Scotia, the Canadian Imperialist Bank of Commerce and the Toronto Dominion Bank loaned approximately \$761 million. Various American banks also give loans annually, of hundreds of millions of dollars, most of which is given in lump sums. It's not within my knowledge that these loans are to be paid back, the Canadian and U.S. corporations profit so much from their companies being in Chile, and Pinochet's military rule. Some of the Canadian corporate involvement has made Canada "become the second largest investor in Chile".

Some of the corporations are Falconbridge, Noranda Mines, BATA Shoes, Fording Coal Company Ltd., Canadian Pacific Enterprises Ltd., Cominco, Sparton of Canada Ltd., and mining company RMS.



A report published last year by Amnesty International briefing on Chile, states that "The threat of arrest, abduction, torture and even death is ever-present for thousands of Chileans, from church workers, human rights organizations and the urban poor to members of the opposition organizations. The degree of repression has escalated sharply since 1983. Faced with increasing popular protest, the military government has increased its efforts to silence its opponents. Mass arrests are becoming ever more common. The police and security forces continue to detain and torture political opponents of the government. Clandestine forces have embarked on a campaign of abduction and intimidation." In this struggle of the military against the people it seems almost impossible that there can ever be justice for the victims within the military judicial system.

(Pope) John Paul II will visit Chile in April. During his tour he will be speaking in the National Stadium where more than 100 political prisoners were executed without trial.

American preacher Jimmy Swaggart went to Chile in January, and he prayed for Pinochet and his "beautiful wife". Later, he visited the dictator at his summer resort. After his "mission" he flew to Paraguay according to schedule.

In Buenos Aires, a group of 94 Chileans now wait, hoping to go to Montreal. Since Canada has imposed new immigration regulations on refugees these people have had to wait. These people will most certainly meet a violent fate if forced to return to Chile. It seems that this is exactly what the Canadian government wants, and I guess it's not as surprising it would be in their interests of money to keep these people silent or dead.

WHAT CAN YOU DO?

Well you can help to step up the campaign to end Canadian complicity with Chile. You can contact "Toronto Action for Chile", for more information, or even help them in their campaigns. You can boycott Chilean wines and fruits. "Don't buy the fruits of fascism". ★

For more information write to Toronto Action For Chile P.O. Box 370, Stn. J, Toronto, Ont. M4J 4X8.



NATIVE NEWS

FORT CHIP CREE GET TRINKETS AND BEADS

The Fort Chipewyan Cree finally achieved a reserve settlement last December which is being hailed as a "model" agreement between Native people and government, and as proof of the generosity of the state. However, the settlement is neither.

The 1,197 member Band of Northern Alberta received \$26.6 million and 4,969 hectares of land in settlement for land which was promised but never delivered under an 1899 treaty (Treaty 8). Federal officials claim the agreement is the "largest outstanding treaty land entitlement settlement ever made in Canada". In addition to the cash and land, they are promised hunting and trapping rights to 1.2 million hectares of traditional hunting territory in Wood Buffalo National Park.

Chief Rita Marten called the signing of the agreement "a great event ... because it means that the efforts of those who have gone before us were not in vain."

While the settlement was indeed a happy occasion for the Fort Chip Cree, it was no "model" and indeed it sets a dangerous precedent. The band was entitled to 128,000 acres based on the Treaty 8 formula of 128 acres per person. In the 1920's they took up a claim for land; in 1972 a proposed agreement would have given them 97,000 acres fell through when the Province would only agree to 24,000. The band ended up with 12,280 and a cash settlement. James O'Reilly, a Montreal Lawyer representing the Lubicon Lake Band of Northern Alberta, said "it's a rip-off. I'd go as far as saying it's paying almost trinkets and beads." His comments were in

response to comments made earlier by Bruce Rawson, deputy minister of Indian affairs in Alberta.

Mr. Rawson was applauding the Fort Chip claim because it was settled "without the publicity and fanfare" employed by the Lubicon Lake band. The Lubicon people are fighting a desperate battle for their land rights in Alberta against the Provincial Government and major oil interests. (see *Lubicon Lake: the Struggle Heats Up* elsewhere in this issue) "Both are Treaty 8 claims — but this one was negotiated without international involvement." The Lubicon claim is not in fact a Treaty 8 claim, but moreover an aboriginal claim by a people who never signed their land away in any Treaty, which shows how much this man knows. In fact, the Fort Chip settlement may not have been reached if not for the international pressure drummed up by the Lubicon band for the Provincial and Federal governments to show some fairness in dealing with Native peoples.

Chief Ominayak, of the Lubicon Lake Cree, said "if the people are satisfied, that's the important thing." He said he suspects the Provincial government may be trying to isolate his band by settling a few other claims first, thus making the Lubicon people seem unreasonable. In a press release issued January 2, Chief Ominayak said that in terms of precedents there are better agreements. "The James Bay Agreement provided 22 times more reserve land, exclusive hunting and trapping rights over a significantly larger area, and the equivalent of over twice the financial compensation. The Western Arctic Agreement provided 108 times more reserve land, exclusive hunting and trapping rights over an area nearly three times greater,

and the equivalent of nearly a third more financial compensation." Furthermore, in reference to Treaty 8, he stated "128 acres per person can hardly be considered excessive, especially in light of the much larger areas which Indian people are forced to give up in exchange for reserve lands. The Fort Chip Cree settlement, however, provides reserve land of only about 10 acres per person, nearly 13 times less than everybody else — The money is considerably less than ... the Fort Chip Cree were owed but failed to receive under Treaty ... and they've always enjoyed special hunting and trapping rights in the Wood Buffalo Park, which has been their traditional Hunting and trapping area since well before Wood Buffalo park was created. Thus the Fort Chip Cree have really received nothing in exchange for the reserve land they've been forced to give up, except of course recognition of their right to occupy a small piece of their traditional lands undisturbed, and removal of the Government threat to take away their historic right to hunt and trap in their traditional area."

"I don't know of a single case where the selling of reserve land has served Indian people well," he said. "We don't think they'll [the Provincial Government] fool anybody.... Rather we think that people will soon come to realize, as many have already, that the Ft. Chip Cree settlement is in fact just another sad example of the continuing abuse of aboriginal rights in Canada."

A former Chief of the Ft. Chip Cree has also said that he, his father and brother are all intending to take 160 acres of land each in a separate claim under the terms of Treaty 8. "Being the architect of the original claim", said Lawrence Courtoreille, "the only way I can save face is by going separately.... I don't want my name associated in the future with saying I sold out cheap."

The Ft. Chip band is planning to mine granite on its land using some of the \$26.6 million, as well as expanding its residential area, said Chief Rita Marten.

Lac La Croix Motor Ban

Lac La Croix is in Western Ontario, divided down the middle by the Canada-US border. It is surrounded by two immense wilderness forests - to the North, Quetico Provincial Park. To the South in the United States is Superior National Forest.

Few people know that 240 people live on the isolated Lac la Croix Indian Reserve, deep within the parkland, accessible only by plane in summer, ski-plane or snowmobile in winter. These Ojibwa people have lived a nomadic hunting-fishing-gathering life in the area for generations. In the 1930's, they were forced at gunpoint from their traditional wintering place in Quetico near Hunter's Island. Now, the Lac la Croix people depend for survival on work as guides, using small motorboats to take tourists fishing in the area.

In the late 1970's a motor ban was passed in Quetico Provincial Park. Across the border, the Boundary Waters Canoe Area Wilderness Act made it illegal to operate motorboats in the vast Superior National Forest, including the south half of Lac la Croix. These two motor bans have had a drastic effect on the Lac la Croix Indian Band. Their exemption to operate motors in Quetico is scheduled to expire in 1988. They are fighting to keep it, and regain the use of motors on the whole of Lac la Croix, on the basis of treaty rights and international law.

The Lac la Croix Band fought the controversial hydro generating plant at Atikokan. Not far away, it spews out smoke causing serious acid rain pollution.

The Lac la Croix community has struggled to overcome its problems, voting to ban liquor and welfare off the reserve since the 1970's. At Lac la Croix, there has been a rediscovery of cultural traditions. These gains are threatened by the motor bans.

For more information or to help out, contact Reading Pictures, 177 Harbord St., Toronto Ontario, M5S 1H5, Canada.



Trying to isolate us
in a dimension called loneliness
leading us into the trap
believe in their power
but not in ourselves
piling us with guilt
always taking the blame
greed chasing out the balance
trying to isolate us
in a dimension called loneliness
economic deities seizing power
through illusions created
armies are justified
class systems are democracy
god listens to warmongers prayers
tyranny is here
divide and conquer trying to isolate us
in a dimension called loneliness
greed a parent
insecurity the happiness companion
genocide conceived in sophistication
tech no logic material civilization
rationalization
replacing a way to live
trying to isolate us
in a dimension called loneliness.

John Trudell



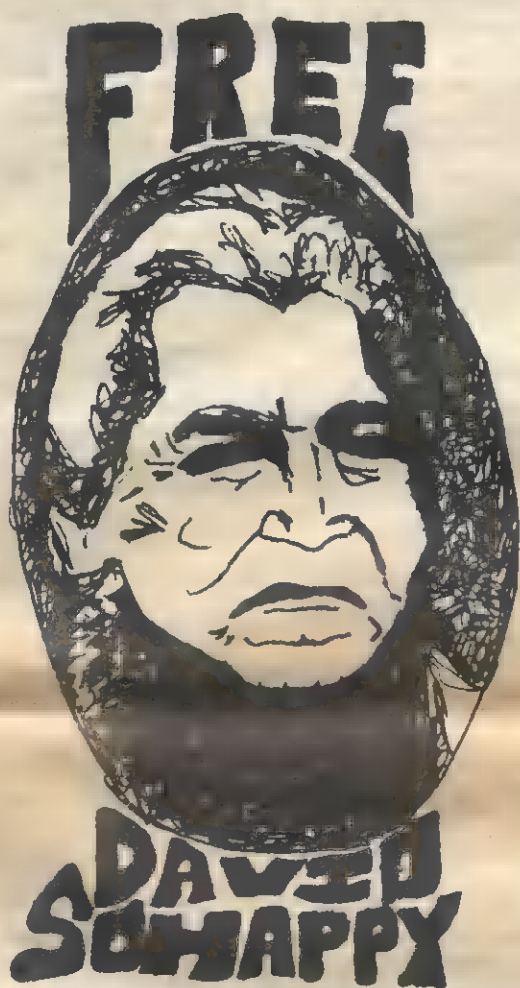
REALITY NOW 14

CAUGHT IN THE NET:

David SoHappy in Prison

To the Native Americans who rely on salmon of the Columbia River for their survival, fishing is more than ■ occupation. To them, salmon is ■ gift from the Creator, and fishing is ■ way to honour this gift. For at least 10,000 years, these River People (Wanapums) have lived on the Columbia and salmon has been an integral part of their religion, culture, and physical sustenance.

20,000 Native Americans lived on the Columbia during the early to mid 1800s; today, only 200 remain, the survivors of ■ war still being waged against these people and their accustomed way of life. With the changing of time, the weapons have changed from guns and disease to dams, commercial over-fishing, eviction notices, and 'sting' operations to catch so-called poachers.



In March of 1981, the National Marine Fisheries Service began an undercover 'sting' operation, offering the Columbia River Indians money for the salmon caught out of season. The operation lasted 14 months and was followed by the arrest of ■ people, on June 17, 1982. According to David SoHappy, Sr., the agents kicked in his door, stuck ■ pistol in his face, took his grandchildren, and locked them in ■ trailer for 4 hours. Of the 19 men and women tried in federal court, 13 were convicted, with 9 receiving prison terms of 1 to 5 years. The National Marine Fisheries Service justified its sting operation by citing ■ study indicating that 40,000 salmon had disappeared between Bonneville and McNary Dams on the Columbia River. NMFS officials assumed that these fish had been "poached" by Indian fisher-people. After the convictions, it was revealed that the disappearance of the salmon was caused by ■ number of factors, and that illegal fishing was not ■ major or significant factor. The fish runs on the Columbia river have been decimated by dams, logging, industry, pesticides, and commercial over-fishing, and yet it is Native fisher-people who are blamed.

The 'Salmon Scam' entrapment scheme has been only ■ part of the hardships imposed by the Federal Government in their attempt to force these people off the river. In 1933 the Bonneville dam was built, which flooded out many Indian villages and fishing sites. The Army Corps of Engineers promised these people 400 acres and new homes for all the people affected. Eventually they received about 40 acres composed of 5 "in lieu" sites. In 1969, the Bureau of Indian Affairs proposed ■ prohibition on permanent dwellings ■ the "in lieu" sites. In 1984, the BIA served eviction notices to those living ■ the sites; only last-ditch appeals and lawsuits have prevented the US government from totally razing the sites.

The traditional fisher-people along the Columbia River have been reduced to ■ sub-poverty level by unfair "conservation" practices. Because of the lack of returning fish, the Native fisher-people are forced ■ conserve, while

the commercial fishing fleets deplete the fish run. These people are compelled by poverty and unemployment as well as their traditional values and beliefs to commit allegedly illegal fishing offences. As the government and the media shout "poaching!", the facts point more toward genocide. Just as the problem at Big Mountain is a so-called "Hopi-Navajo land dispute," David SoHappy Sr. is labelled as ■ "notorious ringleader" and the Indian fisher-people are "poachers" decimating the fish-runs. By the further application of these dual standards of justice we sever ourselves from freedom for all people. As Many Wounds (a tribal historian and member of the Washat religion ■ is David SoHappy Sr.) said, "I think that being honest is the best religion."

David SoHappy and two other defendants are now serving 3 to 5 year sentences in the Sandstone Correctional Institution in Sandstone, Minnesota for violation of the Lacey Act. This law makes "usual and accustomed" tribal fishing, hunting, and root and berry gathering into federal felonies. The Lacey Act was kept out of the Senate Committee on Indian affairs, thus preventing tribal leaders from around the country from having the opportunity to testify against it. At the trial the SoHappys were not allowed to testify how their taking of the salmon in the traditional ways was a part of their religion. The SoHappys are direct descendants of Smohalla, the Wanapum prophet, who was accused of leading an international conspiracy to subvert the "Cristianization" and reservation policies being inflicted on Native people of the Northwest in the 1870's. The Washat religion directs non-violent resistance to the ways of "The Greedy Ones", and David and his family have been faithful adherents to that faith.

On Jnuary 12th, 1987, David SoHappy, his son, and four other Yakima Indian fishermen convicted in the "Salmon Scam" are scheduled for trial in the Yakima Tribal Court. The tribe is trying to get the Federal government to return those now in prison for trial. The case has begun to draw attention nationally; Amnesty International has agreed to investigate the use of the Lacey Act to harass and imprison traditional subsistence fishing families on the Columbia River. SoHappy supporters are calling for Congressional investigations by Senate and House Committees. A lawsuit has been file to stop the "in lieu" site evictions, and interested parties are urged to contact their senators and representatives to ask the Secretary of the Interior to stop the eviction.

The harassment of the SoHappy family by state, county, and now federal authorities will become a national disgrace when the facts of the matter are fully heard. Financial and spiritual support are needed to help Columbia River fishing families survive the attack on their culture and lifestyle that is now underway. To find out how you can help, please contact: **SoHappy Support Group, 2524 - 16th Avenue South, Seattle, WA, 98144, USA. tel: (206) 329-6306**

by Jeff Peterson and Mike Shupe, reprinted from Akwesasne Notes, Spring '87

KILI FM Must Survive!

Not long ago KILI-FM (a non-profit organization and Indian owned and operated radio station located in Porcupine, South Dakota) had their annual fundraising drive on the air and the response of the people of the Pine Ridge Reservation, (the poorest country in the United States) was simply tremendous. Even though the people have given so generously, it is not enough to meet their growing financial needs. With more support and help from hundreds of other individuals all across the United States, KILI will be able to fulfill the great hopes of the People of the 'rez. Contributions are tax deductible. For more information, PLEASE contact:

Dale Means, Station Manager, KILI-FM
C/O Lakota Communications, Inc.
P.O. Box 150
Porcupine, S.D.
USA 57772
(605-867-3002)

If you could send any donations, it would be greatly appreciated. Without the people's help, KILI would cease to exist, and we cannot have that. It is vital to the people in the listening area of KILI that this station remains ■ the air. Can you please help?

Hello!

I've been watching you and waiting for you to become aware of me. I have sometimes noticed you glancing at me from the corner of you eye, sometimes as I walk in front I feel you gaze full on my back. It seems more and more that you want to recognize me but so far you have not.

But I recognize you because throughout past centuries your names and descriptions have been carried upon the smoke of the sacred pipe and from the lips of our most ancient spiritual leaders have come my instructions about how I should know you and how I should treat you.

You see yourself as the White person and the Black person and the Arab and the Russian. You see yourself as the leader and the follower, as the rich person and the weak person. You have not yet come to recognize yourself, but it doesn't matter because whatever you concieve yourself to be, you are what you are you are my brother, and you are my sister, and I am yours.

So within the darkness of the sacred Sweatlodge where colour does not exist and where the only power belongs to the creator, I pray for you.

"Wakan Tanka look down upon us in all our humility and confusion and pity us. Allow us the wisdom to recognize each other as one people and help us to live in peace with all our relations."

*In Unity and Peace I remain,
A Lakota Traditional
Dale N. Smith*

Deer Island Occupation

The Kwakiutl Indians will occupy the 68 hectare Deer Island as soon as necessary to block further logging, said the band spokesperson Christine Hunt-Peeler.

The hereditary chiefs of the Fort Rupert tribes plan to take their elders to the island, where they will take part in a ceremony to declare ownership of the land.

Logging operator Archie Haleta plans to clearcut the island, In total disrespect of the Kwakiutl's wishes.

Fishing Rights

Last February, members of the Hiawatha Indian Band staged and illegal fish in at Rice Lake (near Peterboro). Organized by the Association of Iroquois and Allied Indians, it was held to demonstrate that Native people must have unrestricted access to fishing throughout the Province.

Ontario was negotiating fishing rights with Native Bands but talks have broken down because of an unwillingness on the part of the province to recognize Native rights to fishing access. Sports fishermen and other persuasive lobby groups demand rights to all waters while Native people, who fish for survival, are claiming priority rights. They are also demanding that Indians be allowed to set their own fishing regulations, a demand based on justified aboriginal land and water rights.

Endangered Species

The Samish Indians in Washington state, who have unsuccessfully battled for 13 years for recognition ■ a tribe, have petitioned Interior Secretary Donald Hodel for protection as ■ endangered species. "Maybe we'll be treated better ■ animals than as people", spokesperson Russel Barsh said. Leaders of the group of about 600 Native people say they hope the unorthodox approach will prod Hodel into reviewing the Bureau of Indian Affairs refusal to recognize the Samish ■ a tribe and grant them fishing rights.

LEONARD PELTIER

The United States Court of Appeals for the Eighth Circuit denied Leonard's petition for rehearing and petition for rehearing before the panel of judges (en banc). The next step is that Leonard's attorney's will be filing a petition for reconsideration with the Court of Appeals. If that is denied, the next step is the US Supreme Court.

CANADIAN VIGIL

Leonard was extradited from Canada in 1976, a trial that was based on false evidence supplied by the FBI and the United States to the Canadian Courts. On March 9, 1987, Canadian Member of Parliament Jim Fulton introduced a private member's bill into the House of Commons seeking the re-extradition of Leonard to Canada. A two-day, one night Native prayer vigil was held in Ottawa, starting the day before the bill was to be debated. It was led by Chief Archie Fire Lame Deer, who flew in from California, and attended by Steve Robideau, National Coordinator of the Leonard Peltier Defence Committee, Lou Gerwitz (one of Leonard's attorneys), and about 25 others. The numbers were small because there was only a week's notice in which to plan the vigil. About 50 people were there while the bill was being debated. Unfortunately, the Bill did not get to a vote as one MP talked on past the time limit, leaving no time for a vote. Only 12 MP's (out of 282) even showed up. But this may at least give us time to lobby individual MP's and groups for support, raise public awareness, and reword the bill to be sent through parliament again. It may also be necessary to take the case to court in Canada. We will not stop until we have exhausted all possibilities, and even then we'll look for new ones!

SOLIDARITY TOUR WITH SOUTH AFRICAN AND NATIVE AMERICAN POLITICAL PRISONERS

From October 2 to November 5, 1986, a solidarity tour for Leonard Peltier and Nelson Mandela traveled to 27 cities around the US.

"This tour wove together the strength, power and beauty of many people who share one vision of peace and freedom. We recognize that there is a great deal of work yet to be accomplished and that it will take all of us working together to do this. We must take care of ourselves and each other. We are the people. We have the power to free Nelson Mandela and Leonard Peltier" - Steve Robideau

A similar tour is planned for Canada, called the Indigenous Peoples tour of Canada. It will be in two parts, the Western tour (starting around now), and the eastern tour, starting in September. Contact the Canadian Support Group for more info and dates.

CANADIAN SUPPORT GROUP FORMED

There is now a Canadian Leonard Peltier Support Group who will be concentrating on the work that must be done in Canada for Leonard's freedom. They can be

contacted at 456 Spadina rd, 2nd floor, Toronto Ontario, Canada M5T 2G8. Please give them support the work they're doing is essential.

URGENT ACTION

Native American Political Prisoner Leonard Peltier is being denied access to independent medical treatment for a blood clot in the main retinal vein behind his left eye. Permanent long-term damage may occur. On November 25, 1986, Leonard was transferred to the U.S. Medical Centre for Federal Prisoners. He was held for fourteen days in the segregation unit while undergoing medical testing, after which he was told that the damage to his eyesight was probably permanent and that nothing could be done about it. New techniques using laser surgery have been successful in the treatment of ocular conditions such as Leonard's. Valid medical reasons require that Leonard be taken to the Rock Hill Medical Facility at Kansas City in order for Dr. King Lee to perform the essential examination and treatment. Concerned individuals and organizations are asked to send telegrams and letters to US Prison Officials, on behalf of Leonard Peltier, strongly urging them to immediately take all measures necessary to ensure that Leonard is not deprived of his right to essential independent medical care.

SEND TELEGRAMS AND AIR MAIL LETTERS IMMEDIATELY TO:

Norman Carlson, Director,
U.S. Federal Bureau of Prisons,
320 First St., NW
Washington, DC
20534, USA

Jerry O'Brien, Warden
USP
Box 1000
Leavenworth, KS
66048 USA



The International Office of the Leonard Peltier Defense Committee can be reached at P.O. Box 6455, Kansas City, KS, 66106 USA. tel (816) 531-5774

Against Forced Haircutting!

The Native prisoners in McAlester Penitentiary in Oklahoma have been set back in their battle against forced haircutting imposed by the prison administration.

After a riot there in late 1985, the Warden came up with a "grooming code" which calls for short hair and no headbands, since during the riot negotiators were seen on TV wearing long hair and headbands. This haircutting would be in violation of traditional Native religion which holds the hair to be sacred, so Benny Carnes, a young Choctaw Indian there, launched a lawsuit against the prison to defend his Native spirituality.

After receiving a temporary injunction forbidding the forced haircutting, Carnes and several other Native inmates there including Standing Deer went ahead with the lawsuit. After hearing testimony from the prisoners, Chief Archie Fire Lame Deer, and historian Dr David Hilligoss, the judge decided against the prisoners, that forced haircutting did not violate their constitutional rights. However the lawsuit was not a complete defeat. Benny Carnes had protested the policy before it was implemented but he was totally ignored until he filed the lawsuit. After that, prison officials added exemptions to

the policy which were then revised 3 days before the hearing. The changes allow for prisoners to apply for exemption from the code if the prison officials decide that their religion is legitimate and that they are "sincere adherents" to those beliefs. Funny how judges and prison officials have suddenly become experts on Native American beliefs!

The trial, which was held on three days between Feb. 20 - March 20, was cut short by the sudden death of their lawyer, Mary Lee Barksdale, who was found dead at home shortly after the hearing of Feb. 20: an apparent stroke victim (hmmm...). This came as a shock to everyone as she was only 34 and healthy as a horse; she will be sorely missed.

Despite the apparent setback in the trial, the Native prisoners still have a temporary exemption from the code and are now preparing an appeal.

Letters of protest about the policy can be sent to Warden Gary Magnart, P.O. Box 97, McAlester, Oklahoma, 75401 USA. Letters of support can be sent to Benny Carnes, #97891 or Standing Deer aka Robert Wilson, #83947 P.O. Box 97, McAlester, Oklahoma, 75401 USA.

IN PRISON WE HAVE RISEN

The Thunderbird Prison Alliance is a 'short-title' for the Alliance for Native American Rights and the Preservation of Traditional Sovereignty.

The purpose of this Alliance is multi-faceted. Primarily, this Alliance is the formulation of a movement of political, spiritual, ecological and cultural activists who are devoted to the causes of Native American culture. There has been a continual growth, now in full bloom, of the visions of grandfather Black Elk and the spirit of Crazy-Horse. A complete spiritual, political and cultural renaissance has grown out of the many sufferings of Native peoples in resistance to the genocidal actions of ethnocentric prejudice in the world today.

On a collective level, governmental and corporate entities - on a global scale - are maneuvering to gain possession of tribal lands in order to build power plants or to appropriate the natural resources on tribal lands through coercive measures. This Alliance seeks to organize the activist resistance in solidarity, in order to combat these oppressive efforts.

Furthermore, this Alliance seeks to organize our prison networks. American prisons are heavily populated with Native American, and Metis brothers and sisters. We aim to provide assistance in legal, political, educational, spiritual and cultural pursuits which reflects Native American tradition. It is our opinion that by following the "Red Road" and the Teachings of Wisdom, all truth, balance and peace can be attained; all bonds can be broken as well. Prisons of concrete and steel are metaphors for a deeper prison, which contemporary society has built around itself. By resisting these psychological prisons of greed, prejudice, hatred, corruption etc., an individual is also freed from physical imprisonment with determination and perseverance. This Alliance provides a collective organizational structure which helps facilitate these principles.

This Alliance recognizes that a great number of political activists involved with Native American issues are imprisoned. It is our opinion that remaining active in prison is conducive to furthering the collective balance of peaceful resistance necessary to keeping the movement alive and well. If activists become docile in prison, then it gives power to the oppressors. However, by facilitating a network of reactivation, the entire process of enslaving Native American activists is undermined and neutralized.

Sovereign Indian Nations everywhere are experiencing heavy problems in the outside world. In prison, we have experienced advocates with outspoken abilities. We also have lots of strength in an organizational capacity. This Alliance, therefore, seeks to act as an outlet for safeguarding the rights of Native American prisoners and the issues of Traditional Sovereignty in the freeworld. This Alliance will provide research assistance to people and groups in need, who are working on appropriate issues.

This alliance also recognizes the fact that very few prisons have adequate, or any, Native American spiritual or cultural programs in operation. We seek to use the programs that are adequate as models, to provide assistance to upgrade programs needing it, and to establish new programs wherever needed.

CONTACT:

William Crazy-Horse Coppola
283650
Ellis 1 Unit,
Huntsville, Texas.
USA
77343

Robert and Tomek Update

Good news of sorts has been issued by Les Amis de Robert et Tomek, the support group for imprisoned Polish activists Robert Chechacz and Tomasz Lupanow. The two were convicted for killing a militiaman who they were trying to disarm just after the 1982 crackdown in Poland. For reasons not made clear, Robert was granted a reduction in his sentence by ten years and Tomek by four. This could mean that Robert will be free by spring and Tomasz in four years. The Paris-based support group will continue to provide financial aid to the two as long as they remain political victims of the Polish state. Write Les Amis, B.P. 4, 93301, Aubervilliers Cedex, France. Fifth Estate Spring 1987

PRECAUTIONS

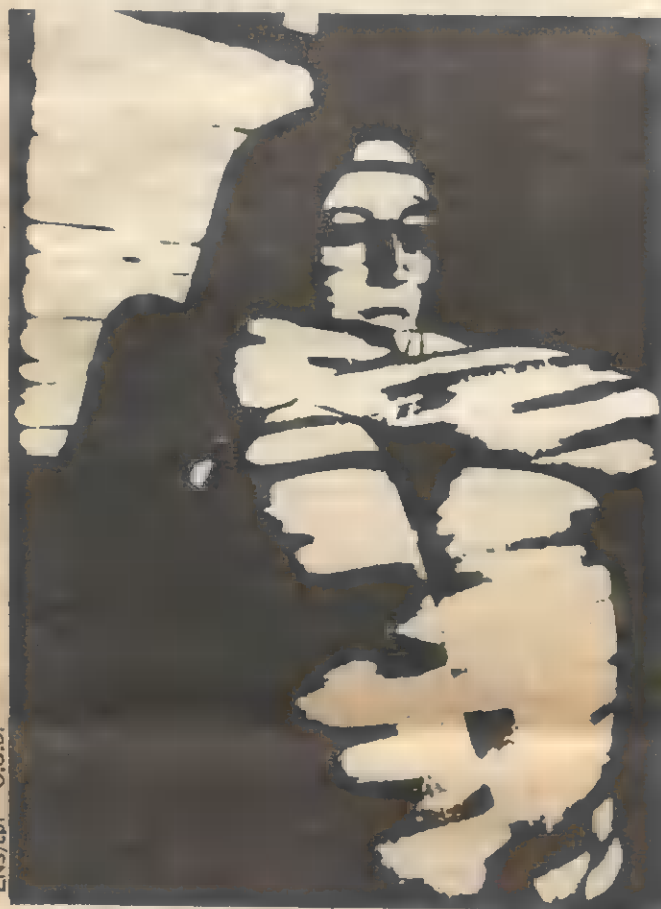
On the street.

1. Do not overload yourself with packages, purse, books. If you are carrying packages and are attacked, drop them or throw them at your attacker. They are not more valuable than you are. Emptying the contents of a purse or bag suddenly can distract an attacker and give you time to run.

2. Get acquainted with items you carry that could be used as weapons, e.g. keys held between the fingers, a lighted cigarette, edges of books. Have them in your hand - not at the bottom of a pocket or bag. Be aware also of possible weapons on the street.

3. If you carry a purse, keep it tucked under your arm. Never count money out on the street.

4. Map out a route you often walk. Know where telephones are as well as places to run to, stores open late, neighbours likely to help. Know also the danger spots so you are following a conscious route. Have safe spots always in mind - don't wait for the time you are in trouble to think of them.



5. If you think you are being followed, try to find out first. Look behind you. Use shadows or store windows as mirrors. Change your pace or cross the street to see if they follow. However, do not walk around looking obviously fearful; this will mark you for a victim.

Once you are reasonably sure you are being followed, there are several things you can do. Walk near the curb, and if practical into traffic to attract attention. Go to the nearest "safe spot", but do NOT go home. You do not want the attacker to follow you into your house or to know where you live. If you run, YELL you run and run to a destination. You may decide to confront them. If an attack is imminent this is a good move. You will be facing them instead of giving them your back. An assertive response may discourage them.

If you are followed by a car, walk in the opposite direction. It will take the car longer to turn.

6. Walk near the curb away from buildings and alleys. Be aware, however, of not walking too close to parked cars. Be aware of cars passing repeatedly, start looking for an alternative route or safe spot.

7. Beware of conversations on the street. If you don't wish to have a conversation with someone who initiates one, tell him politely but firmly that you do not wish to talk to him. Beware of answering back to each of his questions or statements lest you get "stuck" in a conversation with him. This is a common ploy. Do and say only what you wish. If your intuition tells you something is wrong, trust it. Practice this scene if you have trouble with it.

Transportation

1. Do not enter or stay in an empty subway car if you can avoid it.

2. If you have a car, always check the back seat before getting in. Have your keys ready as you approach it. In many places it is a good idea to keep doors locked and windows up (or quickly closed) while driving. Attackers may jump in at red lights.

3. If you are driving alone and another car signals for help, go to the nearest phone and get help for them rather than stopping. If someone signals that something is wrong with your car, try to get to a safe spot before checking it out. Be aware and follow your intuition basically.

4. If you are being hassled on public transportation and others are around, SPEAK UP. Men who paw women on buses and subways seek the safety of the crowd; bringing attention to them is usually devastating for them.

The Phone

1. Have the number of the police and fire departments readily available.

2. Do not give out your number indiscriminately. When in doubt, get the number of the other person and call them instead.

3. If you get an obscene phone call, hang up immediately or blow into the receiver with a police whistle.

4. Never give out personal information about yourself or others to a stranger on the telephone. You needn't answer anyone, and this includes the F.B.I. (or the police or the C.S.I.S. or R.C.M.P.) This is not always as easy as it sounds. For example, if someone calls and immediately asks, "who's this?" or "Is this 482-8876?" and you are not aware, you will give them information before you know it. If someone you don't know calls for someone else you live with, do not give them all kinds of information about where the person is. Get a number where they can be reached and then call your friend.

Home

1. It is important to be able to get into your house quickly since many attacks take place at the door. Always have your key ready. Mark your key with a notch or coloured plastic cover so you can find it quickly. If someone is behind you, do not go home unless there is no other option available.

2. If someone accosts you in your home or in the lobby or hallway of a building, yell "FIRE!" rather than "Help!" to attract aid.

3. Be aware of places that attackers could hide in and round your building. Make sure there is adequate lighting at the entrance.

4. If you surprise an intruder in your home, do not corner him. Make sure he knows the door is free.

5. Have one or two good locks for each door. Spring locks are usually not adequate. Make sure the door itself is secure. Vulnerable windows also should have locks. It is also a good idea to hang windchimes or a similar object in front of windows and/or doors to alert you if someone is coming in.

6. Do not keep your keys with any identification. If they are lost or stolen and there is identification with them, have your locks changed at once.

7. NEVER open the door without knowing who is there. Do not be embarrassed to ask questions, check ID carefully or call a company to verify an unexpected package or person checking your meter.

8. Do not give out your address to strangers or unconsciously put your full name with your address in ads, notices etc.

9. Do not leave keys in obvious places, like under a door mat. Intruders have thought of these too.

10. Do not leave clues as in the form of notes as to whether you are out, when you'll be coming home, if you'll be alone.

11. Do not let a stranger in behind you as you enter a building. It is difficult to refuse him admittance but make it a policy. If he has legitimate business there, he'll get in without your help.

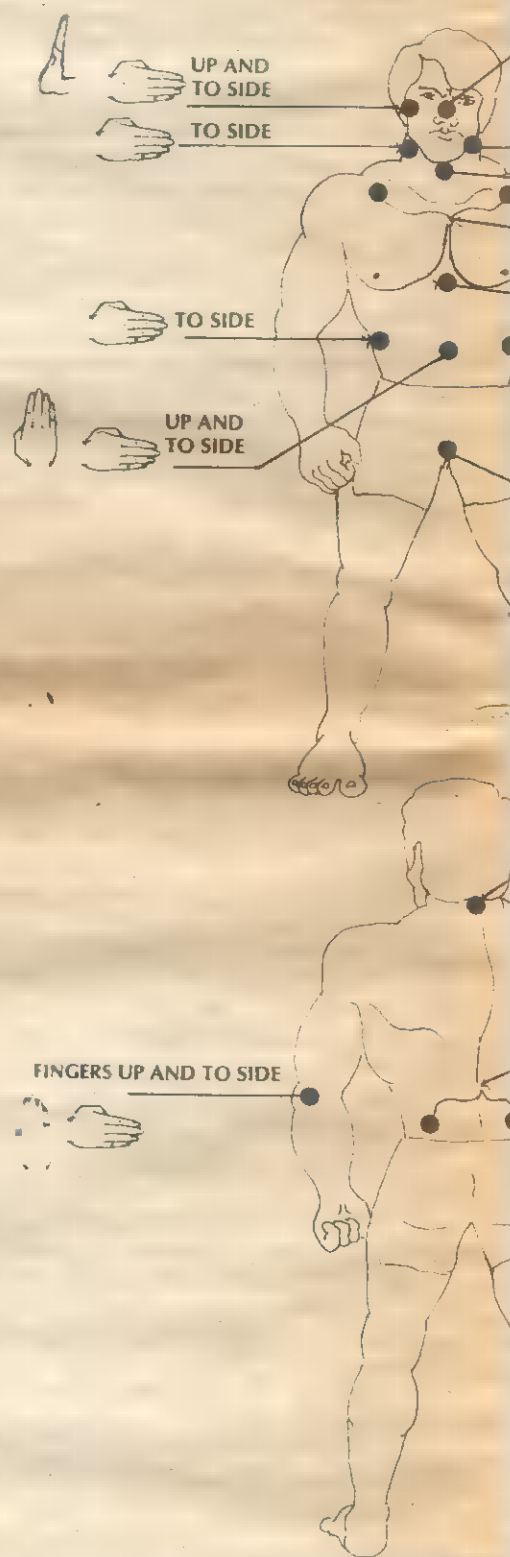
12. If something seems to be wrong when you go home (a door is not double locked, for example) take precautions before entering blindly.

13. Know where there are objects in your house which could be used as weapons. Keep a special one by your bed.

FIGHT

SOME FACTS ON DEFENDING YOURSELF FROM RAPE

The palm heel strike has many variations. Turn it sideways (for rib and kidney strikes). You can use both hands at the same time.



COMMON ATTACKS

Choke - Back or front - take a deep breath and tuck in your chin to protect your windpipe.

Front - His hands are occupied. Your arms, legs and feet are free. Use fingers to eyes or hollow of the throat. Use knees to groin or solar plexus. Use feet against shins, knees or instep. Grab testicles and pull. Use hands against eardrums or to scratch face.

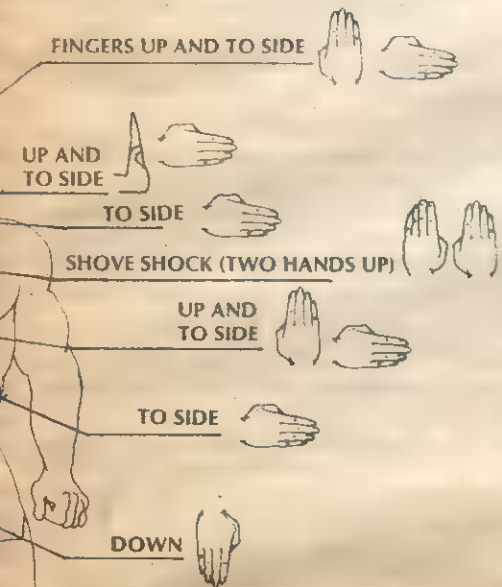
Back - Use elbow to ribs, solar plexus to groin. Stomp on instep. Scrape shins. Twist out at first opportunity.

REALITY NOW / ANA
P.O. BOX 6326 STN A TORO

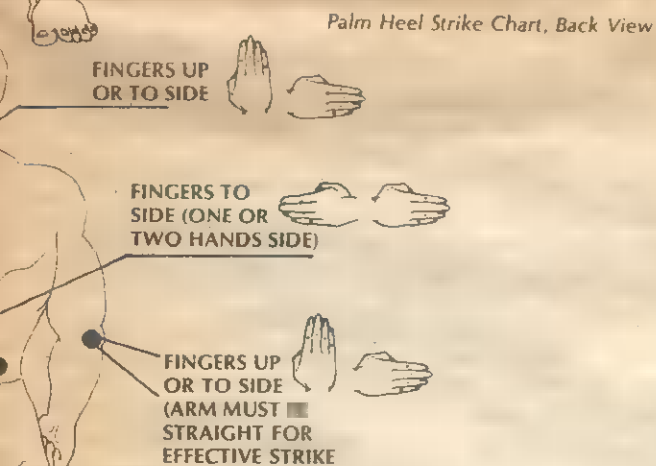
BACK!

This article was excerpted from an excellent book called "FIGHT BACK" which womyn should have a copy of. It contains stories, poems, street theatre scenarios, personal accounts as well as many instructive articles such as the one here. Keep safe sisters. **FIGHT BACK!**

ions, each with its own uses. You can es) and upside down (for a groin blow). me, for double devastation.



Palm Heel Strike Chart, Front View



Palm Heel Strike Chart, Back View

MAJOR TARGETS: EYES, THROAT, GROIN, KNEES

Rear Attacks - Try to determine the motive of the attacker. If it is rape, he may have to change positions, giving you a better chance to escape.

Grabs - If a person grabs your wrist, YOU STILL HAVE THE REST OF YOU FREE. Do not waste time trying to break loose unless a quick twist against his thumb works to release you. Kick to the knee, and use strikes as described above.

Whatever strikes you use, repeat them as necessary. Remember, too, that men often do not show pain quickly. You may be having more of an effect than you think.

ARCHIST BLACK CROSS
NTO ONT. CANADA M5W 1P7

INTIMIDATION

Some forms, like weapons, are obvious. Other forms involve sternness or a tone of authority on the part of an attacker. A man may try to enter your house, claiming he is from the phone company or with some other legitimate business and reacting gruffly and impatiently if you refuse to let him in or take the time to check it out. This tone is enough to make some people give up their caution. **Don't be intimidated.** Relatives, professionals, men in uniforms will try to use their positions of authority to intimidate you. Act on your own perceptions and judgment.

Children like to role play in these situations. Intimidation is an especially good one for them to work on.

REACTIONS TO ASSERTIVE BEHAVIOUR

Whenever we resist a ploy or confront someone about their behaviour, we are likely to get a negative reaction. We might be called crazy, paranoid or "lezzie" in an effort to confuse or punish us. **Expect the response.** It will then have no effect.

ON WEAPONS

The best weapon you've got is one which doesn't look like a weapon. Whatever weapon you use, you run the risk of having the attacker getting it away from you and using it against you. **Have weapons available and know what to do with them.**

Try not to call attention to your weapons so he doesn't suspect your intentions. A rolled up magazine or corner of a book look innocent, for example, but can deliver an effective blow against the throat, temple or face. **Boiling water** can deter an assailant yet be in the form of coffee. **House keys** held between the fingers of a fist can be used to strike the face or throat.

Practice looking for weapons around you. This week, make some changes in your environment or behaviour that contribute to your safety. Put in that lock, replace that lightbulb in the hall, label your keys.

Nadia Telsey

For copies of **FIGHT BACK** (the book), write to Cleis Press, PO Box 8281, Minneapolis, Minnesota, 55408 USA

MEN STOPPING RAPE

EVERY DAY there are opportunities for men to interrupt the sexist behaviours, including our own, which support rape:

Confront men who use sexist language or make "jokes" degrading womyn. (Much slang obviously gets used that way.)

Challenge institutions that profit from sexist advertising, depicting womyn as willing victims of violence and promoting sexual objectification of womyn. Boycott products using exploitative advertising and picket movies which, for example, depict womyn enjoying being raped. [ed: Re-decorating or destroying sexist ads and billboards helps, also chucking your TV set out the window...]

Become familiar with **herstory** so that you can better challenge male supremacist beliefs about rape.

Join with other men in helping you to develop an anti-sexist awareness. For example, join (or start) a men's consciousness raising group at your men's centre, a men stopping rape group or a men's childcare collective.

Stand up to other men about what rape *really* is (a criminal exercise of power over and control of another person, acted out through sexual violation of another) and how they are supporting rapist energy by their behaviour. Be prepared to lose their support by building new support networks for yourself (for example, at your men's centre).

Be aware of your own behaviour which may be threatening to womyn. For example, on a quiet street at night, instead of walking behind a womyn, cross to the other side. When approaching a womyn on the street keep your hands visible. **Walk so that womyn have a clear path.** Be aware that **every** man is a potential rapist/killer to all womyn. Avoid fast sudden moves or jerky body movements.

Be alert to signs of womyn and men who may be suffering physical or verbal assault. Notice acts of violence and be willing to **confront potential rape scenes** in any way you can. Your noticing or involvement may give the womyn time to escape if she's in danger. Do not expect her to trust you any more than her assailant.

Do not confuse friendliness with sexual invitation. **"NO" means NO**, and if you're confused of

COMMON PLOYS

Attacks commonly begin with requests for directions or the time. The assailant uses this time to find out what kind of victim you would make. It is important that you **be assertive**; you do not need to be unfriendly but should be on guard. A strong response at this point will stop an attack before it gets going.

Guilt

The game here is to try to enlist your sympathy or help with some matter, or to make you feel guilty for being assertive. Be ready for this ploy. It is one of the most common, and is very effective in getting womyn to open their doors, stop their cars, or otherwise get into trouble. If you are uncertain about whether a person really is in need of help, think of an alternative way to help without putting yourself in jeopardy.

Flattery

This takes many forms as well. We are not only flattered about our looks, but about our brains or talents as well. Be careful of people who come to the door with unexpected flowers or packages for you. Not only is this flattering, but it arouses our curiosity too. Also, beware of phone calls that start, "You have been chosen..." This is a common beginning for an obscene phone call.

YOU CAN'T RAPE
A .38



WE WILL DEFEND
OURSELVES

WOMEN ARMED FOR PROTECTION AND REVENGE

think you are getting a mixed message, it is your obligation to ask her.

Confront homophobia and explore male-male friendship. The more emotional and physical connections that a man develops with caring male friends, the less unwarranted pressure will fall on his relationships with womyn as his only emotional outlet.

Confront the fear and hatred of that which is "female identified". For example, wearing clothes that are female identified, eg. a skirt, earrings, or carry a purse, is one of the best ways to experience some of the objectification or assault that a womyn is often subjected to.

Support womyn's efforts to end sexual assault. For example, form or join a men's childcare collective to provide childcare and support services for "Take Back the Night" marches, battered womyn's shelters, rape crisis centres and womyn's community events.

As men, demand media responsibility with regards to rape (something they lack entirely).

Be willing to examine your male ego defensiveness when listening to the expression of feminist ideas and your resistance to change.

The statistics are grim. Every 18 seconds another womyn is abused. Every 11 minutes another womyn is raped. One out of three womyn will be sexually assaulted in her lifetime, with 75% of these attacks by someone she knows. One out of four womyn is sexually abused before she is 18 years old.

Womyn have ample reason to fear every strange (and many familiar) men they pass on the street - especially when it's dark, poorly lit, and there are few people around. We need to become aware of what womyn feel walking down the street at home with us, and then act out of that knowledge to diminish their fears.

Men Stopping Rape

REALITY NOW 18

Free Avi NafTEL!

AVI NAFTEL is an Anarchist who is serving ■ 25 year sentence in the Arizona State Penitentiary at Florence. Avi is a citizen of the United Kingdom and is eligible for transfer to the United Kingdom under the council of Europe Convention for the Transfer of Sentenced Persons.

It all started when Avi and his wife were back packing alongside ■ northern Arizona highway, working their way to Nevada. Avi NafTEL explains "the incident involved myself and my wife in a confrontation with a State Police Womyn.

"The officer stopped us for no reason, we had not committed any crimes and had not done anything to be stopped. It was ■ case of typical police harassment and abuse of power. Events then proceeded swiftly as the officer demanded I.D., to which I refused to comply, objecting on the grounds that it was illegal according to civil rights. She pulled out her hand gun and cocked the hammer back. Fearful that I was about to be shot, I reacted quickly and disarmed her. A series of events then took place as other police cruisers arrived on the scene. Things were very tense and we ended up in the patrol car with the captured officer hostage. We were chased for about an hour or so, and then were ambushed at a road block near the Hoover Dam. After negotiating for a few hours I finally surrendered as I saw the press media had arrived on the scene. I had waited for that moment not because I wanted to get in the papers, but because I knew that if I surrendered without shots being fired the police would not dare shoot myself or my wife in front of these witnesses."

The judge at Avi's trial sentenced him to 15 years for aggravated assault, and 10 more on top for kidnapping. This is Avi's first conviction in his life! And no one was harmed in the incident! In fact the officer testified at trial that she had been treated with care and compassion while held hostage. She was even back to work the next day!

Avi is in solitary confinement under the conditions of social and sensual deprivation geared to produce behavioural changes in individual personality. In an inspection of cellblock 6 on July 12-13, 1984 by Frand M. Rundle, M.D., he made the following observations. "Cellblock Six operates as an all-encompassing behavioural conditioning apparatus, in a manner often unfathomed by the staff operating it which guarantees psychological mayhem inflicted upon inmates and staff, continued destruction and accelerated deterioration of the physical facility, with preventable harm suffered by inmates, staff, the institution and society in general." The prison is described by him as "a gloomy, dreary, cheerless place", and "a vivid picture of decay, deterioration and neglect". The administration "creates a steel and concrete desert, but without ■ ray of sunshine or a breath of air for certain inmates". Other conditions at the prison include forced rectal searches, prolonged extreme isolation and lack of sensory stimulation. The Inspection Report says "in some, such conditions lead to profound depression and despair, and in some of these, the loss of the will to live and preoccupation with self-destruction. Some of these will kill themselves."

Avi NafTEL is in such conditions, and has the right to be transferred to England, as he is a citizen of this country. He seeks the transfer in order to get out from the severe oppressive state treatment, to be closer to his family and friends, and because there exists ■ good possibility that England will parole him within a year after arriving in their prison system.

Under the transfer treaty, English officials may change the sentence, but not lengthen, to one that would have been given in that country for the same crime(s). Since Avi's was a non-violent first offence, chances are that he would have already completed ■ sentence received in England.

Avi thinks that the only way to bring about ■ transfer is through public pressure on the pertinent authorities. All he asks is people send letters to support his transfer to England. Avi has now spent five years of his life in prison in Arizona, with ■ transfer to England he could be free from prison rather than facing 20 more years. The transfer is being blocked by Arizona prison officials, please take the time out of your busy life to aid in Avi's transfer.

Please send letters to;

Mr. Phillip T. White, Director,
Office of International Affairs,
Criminal Division
PO Box 7413
Ben Franklin stn.
Washington D.C.
USA 20044

Mr. David Neal
Home Office
Criminal Policy Dept.
Queen Anne's Gate
London, SW1 9AT
England

Mr. Sam Lewis, Director
Arizona Dept. of Corrections
1601 West Jefferson
Phoenix, Az.
USA 85007

Governor Evan Mecham
1700 West Washington
Phoenix, AZ.
USA 85007

We can send you more information on his case and a sample letter from which you can get an idea of what to send. Write to the Anarchist Black Cross c/o Reality Now.

"My inherent personality is to achieve ■ free and liberated world where people will not have to cope with government and its corrupt abuse of power" -Avi NafTEL

LATEST NEWS: Phone calls are probably the most helpful thing right now, the prison authorities are holding back Avi's transfer illegally by pretending that they are investigating charges against him supposedly in relation to an escape attempt. There is no record, however, of any investigation at the present and Avi has already received punishment in connection with the incident so this is bullshit. Phone John MacFarland at the Arizona Department of Corrections and demand Avi's transfer. Don't take "no" for an answer! His number is (602) 255-3894, call often!

Dear Reality Now,

I have some thoughts to add to your article in the paper, which concerned those persons who are "working on their own lives prior to getting involved in an active manner".

It's a common claim which, although may be true, does not mean that an active life must cease or not start. No doubt there are many individuals who need to work at the important issue of self-awareness and "improvements". I think we all have to maintain a constant degree of searching. Without revolution going on within ourselves, there would be no thought to either revolution or evolution as ■ means to form an anarchy.

But the all encompassing statement, "I cannot be of use to others until I have 'myself together'," is simply not a valid claim. Why? Because to gain personal knowledge versus belief, requires an active participation in performing the various theories, philosophies, beliefs and opinions which so many of us meditate on.

(An important part of the learning process is to be able to differentiate the meanings of those so oft-used words, "belief" and "opinion". By definition, ■ belief is not an opinion. A belief is a (pre-opinion) mode of thought. An opinion is a valid statement of fact, based upon an individual's experience of seeing foundational evidence to support the opinion. Conversely, ■ belief need not necessarily be forwarded with proof or ■ rational foundation (ie. religious beliefs in god(s).)

Therefore, if an individual wishes to get him/herself "together". s/he must not only turn inward to philosophize beliefs, but must try those beliefs out in order to find a basis for an opinion. Once an opinion is formed, based on rational and foundational evidence, it can then be fully incorporated, or discarded, into the active philosophy of the individual.

The other negative side of solely concentrating on oneself, is that it does not include the sufferings of others' due in part to "everyones' doing their own thing to find themselves."

Daily I receive letters from persons who mention their sorrow for my situation, but can't do anything about it till they are in a better position "within" themselves. While I fully recognize and believe that these are essentially kind and caring individuals, they miss the important point which I will stress and even overstress always: We cannot compromise. We cannot passively

await the total education/awareness of all individuals on earth so that anarchy will become ■ fully evolutionary reality. For we must consider the multitudes of individuals currently undergoing all degrees of suffering from simple indignity to the horrors of the torture chamber and even simpler brutality. Can we so lightly dismiss them as "unfortunates" whose circumstances must continue to be endured by them simply because people are not yet sure of "themselves"?

Prisons exist for one reason and one reason alone - to put fear in the populace. This is done in numerous ways: The simple threat of having to go to prison if you step out of line; the training of criminals and the making of hateful animals insures that the state will be able to use the fear of crime in order to steal more and more taxdollars from the taxpayers; the maintenance of police and judicial jobs which pay top dollar salaries and are the recipients of corrupt money for corrupting; making profits on building, repairing, maintaining and burning prisons (and occupants); The maintenance of a large force which can bear arms in times of "national security threats" which is not liable to the usual congressional requirements concerning the building of armies either in the U.S. or Canada. Well, I won't belabor an already tired point. You all know the consequences of prisons.

And in addition, what about those angry and bitter prisoners; frustrated from years of cruelty and indignity. No doubt many of them are deserving of bad things due to their acts which put them in prison. But for years and years? And then release them? They will come out bursting with hate, desiring to hurt; and frankly, they may not give ■ damn where they aim that built-up viciousness and revenge. Certainly prisoners are becoming politically aware, and via their learning are becoming political captives. But the percentage of those who are taking the responsibility to change from criminals to revolutionaries and/or less "criminal" types of behavior, are extremely low compared with the total North American prisoner population. Now is the time to show these prisoners that what they are hearing about in the alternative presses can be a reality - is a viable philosophy. No one can expect a prisoner to seriously believe in anarchy or libertarian thinking if those on the outside who profess it don't take an active part in making it come about.

Whatever we may think or opine or philosophize; we cannot escape from the results of inaction, or wrongful action, or worse - inaction while aware of the problem. The state places you in fear of prisoners to keep up the guise that prisons are necessary, or, for the "wrong" reasons. Does it make any difference if I place you in fear for all the "right" reasons? It's still trying to control and manipulate you through fear, and is inherently wrong. So I don't approach you that way other than to catch your attention. The choices for the near future can be somewhat guided at this time; while we still have a minimum amount of control over our own lives.

To conclude, to learn is to experience. To find oneself requires more than a vague thought search. In order to acquire ■ truly valid viewpoint in any area of thought, we must first either have solid proof from another reliable source, or we must seek out the evidence ourselves. To say that anarchy is the best social order, and then not actively participate in bringing it about, we cannot possibly state with foundational fact that anarchy is indeed the best social agreement - even though it sounds great from mental reasoning. We cannot, in good conscience, allow prisons to go on being built and maintained; allow people to be placed in cages and mistreated; or leave them there when there is something that can be done to get them out. In order to defeat government control over our lives - the very first step is to rid our societies of the incomprehensible and unacceptable prisons, and with that, release the prisoners.

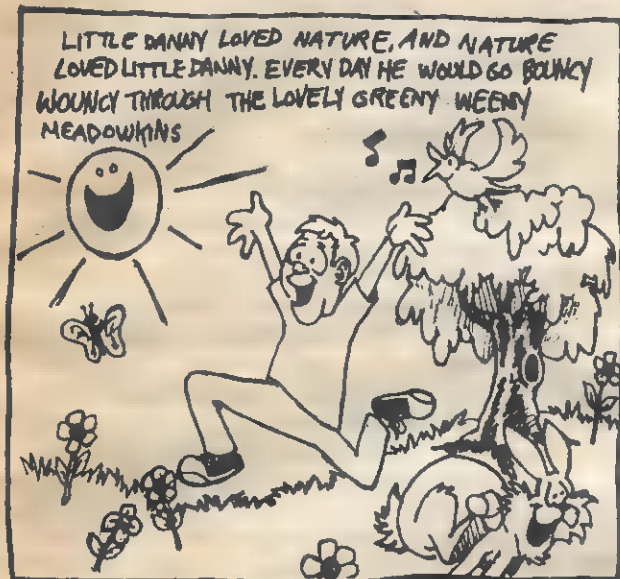
And those of us in the cages who have learned new things and become changed individuals; or those of us who were aware before we became prisoners; we know how to do it. We can be ■ viable aid to you. We can teach you to be active and stay out of prison. We can communicate and think reasonably. Anarchy cannot be built wholly on violence, but if violence is necessary to overcome the effects of suffering, then it is self defense. But violence is not the only means. There are more. But they all involve active participation. So think all you like - opine and believe, philosophize and talk - but while you're at it - do something that works now so that we can all "get ourselves together" in ■ free and liberated society. After all, don't all of us deserve that opportunity equally? **FREE THE PRISONERS!**

In solidarity, Avi.

REALITY NOW 19

CHEERY PAGE

HELLO, JUST TO PROVE THAT ALL OF REALITY NOW ISN'T
NEGATIVE OR MORBID, WE'VE PRINTED THE CHEERY PAGE !



AND NOW BACK TO THE DRUDGE

REALITY NOW 20

ACTION ETIQUETTE

RN NOTES: ■ ■ ■ ■ ■ to be necessary, unfortunately, ■ ■ ■ ■ ■ constantly remind people of the ■ ■ ■ ■ ■ basic security ■ ■ ■ ■ ■ for those who wish to engage in any sort of illegal direct action. Until this information is absorbed, remembered, and acted upon, ■ ■ ■ ■ ■ and more people ■ ■ ■ ■ ■ going to end up in prison, which ■ ■ ■ ■ ■ exactly the kind of situation that should ■ ■ ■ ■ ■ avoided ■ ■ ■ ■ ■ all costs. Even if the people who ignore these simple precautions manage to avoid arrest for ■ ■ ■ ■ ■ while, their stupidity will constantly put both themselves and all those around them in danger, which inevitably will lead to harassment, arrests, and possibly time inside. When activists are caught, it ties up much money and time in legal defense which could better be used in continuing action or in many more positive ways. If action is going to continue, ■ ■ ■ ■ ■ essential that the activists remain free, therefore ■ ■ ■ ■ ■ possible measures should be taken at all times to ensure the safety of themselves, those around them, and their work. If you want to take effective action it ■ ■ ■ ■ ■ your responsibility to ensure that no-one is caught, as this cuts down severely on the effectiveness of a clandestine group. While ■ ■ ■ ■ ■ is important to keep in mind ■ ■ ■ ■ ■ ever-present threat of prison, engaging in action ■ ■ ■ ■ ■ the short-sighted attitude of *expecting to ■ ■ ■ ■ ■ caught won't help anyone*. Plan on staying free (without being totally naive of course) and on continuing and increasing action. Illegal actions are very serious, so ■ ■ ■ ■ ■ makes ■ ■ ■ ■ ■ to take them that way. Please consider these articles carefully before you get involved in any kind of illegal activity. Use your head, and good luck!

Be Confident

Too often it is all too easy to get sucked into something that you are not really prepared for. The ugly old head of 'peer group pressure' raises itself again. Your friends are going out on actions, so you feel that you have got to go out as well. You know how it is done and you know that people have done it and got away with it - but are you really ready for it?

It is up to YOU and no-one else to decide if you are prepared and if you can cope with being involved, can cope with a few months inside. It probably won't be your friends who push you deliberately into direct action without you being fully prepared (and if they did, then they shouldn't be your friends). It will probably be your own feelings that are encouraged by the successful and inspiring example of others. But are you really ready for it? Can you take the consequences of your action?

Being fully prepared is tactically as well as personally good sense. If you are feeling nervous (but don't forget that everyone feels nervous before an action) and unconfident, then that will increase the chances of making ■ ■ ■ ■ ■ mistake...and mistakes get you caught. You have got to be fully confident of what you are doing before you go out and start to really hurt this stinking system.

It is wise, when you are starting, to go with (if you know any) experienced people and to start gradually. The odd spot of superglue here, the hammer there, rather than blazing buildings everywhere. The best way to build up confidence is through successful actions, but don't become too foolhardy and begin to think "I can get away with anything"... you can, but only if you are careful.

Some people are acting purely for the struggle, other people ■ ■ ■ ■ ■ acting purely for their own ego - in many ways both of these approaches are wrong. The struggle is not ■ ■ ■ ■ ■ object that can be externalised, divorced from our own everyday lives; we are the struggle and the struggle is us. Our own emancipation from the chains of capitalism must be our own act and we cannot, with the wave of a magical wand, emancipate everyone else.

But resisting for purely egotistical reasons is foolish for it ignores the social reality that constantly surrounds us. There is certainly nothing wrong with feeling personal satisfaction at a successful action, but if that sense of satisfaction is the sole aim of the action then you are condemning yourself to ■ ■ ■ ■ ■ island on your own, isolated from everyone else. So, as you go out, know why you are doing it, be fully prepared and be confident and remember that it will work, and you won't get caught.

(from Flamethrower)



Don't Get Caught!!

Below ■ ■ ■ ■ ■ some precautions to bear in mind if you ■ ■ ■ ■ ■ going out on ■ ■ ■ ■ ■ action. It ■ ■ ■ ■ ■ by no means a definitive list, and precautions used obviously depend on the type of action being undertaken and the conditions ■ ■ ■ ■ ■ the time. It is simply a list of things which have been brought to our attention during our experiences. Don't let the extent of the list put you off - much of it is common sense, and for that there is no substitute.

1. Always wear gloves to avoid leaving incriminating fingerprints. Wipe clean ALL equipment to be used beforehand, even if you do not intend leaving it, as things can be dropped or forgotten in the heat of the moment (white spirit is best for removing fingerprints, simply rubbing will not thoroughly remove them).
2. If equipment is easily replaceable (hammer, paint, box of matches, etc.), it may be better to leave it at the scene of the action (non-fingerprinted of course), rather than risk being stopped with it on the way home.
3. Dress to suit the occasion. Don't go out with ■ ■ ■ ■ ■ big ■ ■ ■ ■ ■ sprayed on the back of your black jacket or ■ ■ ■ ■ ■ button that says "Eat the Rich".
4. Try to avoid carrying equipment late at night. If possible, hide it near the target/s beforehand - and make sure it is somewhere where no-one will find it and wait for you to pick it up.
5. Avoid telling everyone in ■ ■ ■ ■ ■ three mile radius what you are going to do (eg. do not discuss the action in ■ ■ ■ ■ ■ bar: loose talk costs lives!).
6. Think carefully about the time it is to be done. Bear in mind bar closing hours, security patrols, etc.
7. Be on the lookout for cameras (eg town centres, major roads, large premises, obvious targets). If you their gaze, dress in unidentifiable clothes (destroy them afterwards) and cover your face.
8. Always prepare an escape route and know it well. Alternatives are also a good idea, in case anything goes wrong. If you can, check that your escape route is clear beforehand.
9. Depending on the target, it may be advisable to do a dummy run (without equipment) to check that no-one has got wind of what you are going to do and is waiting to catch you red-handed. This dummy run can also help you to get familiar with the target and mentally prepared for the actual action, as well as allowing you to work out the best times, places to hide, escape routes, equipment dumps, etc.

10. Empty yourself of all unnecessary items before going out; the less there is the less there is to drop. Avoid carrying ID.
11. It is well advisable to have a story ready in case you are stopped before or afterwards (eg visiting friends, coming back from the bar, etc.).
12. Wash or destroy any clothing which may hold valuable forensic evidence after the action (eg glass splinters in jacket, petrol stains on trousers, shoe print in soil, etc.).
13. Think carefully about disguising yourself beforehand: it will help you to stand out less and avoid the chance of recognition. Wigs, glasses, beards and moustaches can drastically alter one's facial appearance (make sure that any obvious scars/tattoos are well covered up (eg with make up)) and wear different clothes than you normally do.
14. It pays to be prepared for any bad weather or electrical blackouts. Such chance happenings can easily be effectively used to your own benefit. Fog is ideal, rain can muffle sound, diminish visibility, decrease surveillance and give you an excuse if caught running ("I didn't want to get drenched, honest, officer").
15. Don't be predictable - always be imaginative - try to think what they think you will do and then do the opposite.
16. Make sure that your house is clean before you go out (and at all times). Don't keep souvenirs (ie negatives of photos, originals of communiques, anything from the site or any easily traceable tools).
17. If you are going to do ■ ■ ■ ■ ■ press release, make sure that you disguise your voice over the phone, use ■ ■ ■ ■ ■ phone well away from where you live and don't stay on it too long. If you send in a letter, make sure that it is completely untraceable to you (fingerprints, writing (each persons' writing is individual and can be traced, and so can typewriters), postmark etc.).
18. Be very careful about who you tell what you have done - it is best to tell no-one. If you do tell anyone, be careful about where you tell them: the police have been known to bug whole houses as well as phones.

Although this might seem to be a mighty long list, never forget that **YOUR PERSONAL FREEDOM IS AT STAKE**. But remember that the vast majority of direct action is successful and no-one gets caught... yet thoroughly prepare beforehand and be very careful. Good luck and don't get caught.

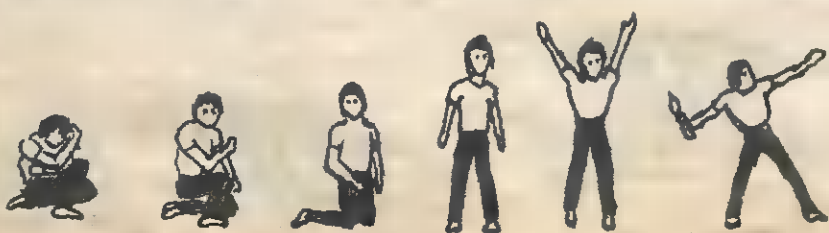
(this is reprinted from an excellent pamphlet called 'Snarl' which is well worth getting. It is available from Leeds ALF, Box 8, 59 Cookridge Street, Leeds. LS2 for 25p (plus any donations!)).

Silence Is Golden...

That dreaded moment has arrived- the hand on the collar, the voice saying "you're nicked", not enough people being around to give the cop a good kicking and free you. Into the van, surrounded by horrible and hostile faces, into the police station... where no-one can hear you scream. Although you are in ■ ■ ■ ■ ■ weaker position than the cops, there are ways in which you can strengthen yourself for this situation.

The first way is to keep in your mind a feeling of total hatred and utter contempt for the cops - remember that they desperately want you to break and start talking, but if the depth of your hate for them is strong enough, then there is little they can do. And always remember that the cops are definitely not all-powerful; think of Keith Blakelock, think of the number of actions that you have done and got away with.

When being interviewed by the cops, the standard response used to be ■ ■ ■ ■ ■ continual series of "no comments", "I have the right to remain silent". On a minor charge this is still the best response - no comment. But in other situations it clearly marks you out as a 'professional' and has been used in court against people (although this is technically wrong according to judicial rules). This happened in the Unilever trials where the judge declared that 'no comment' was proof that people were guilty, as if you were innocent, you would say so.



So perhaps there is a strong argument to be made for saying "I am innocent", "I was just walking down the street", "No, I didn't do it", "I have no idea who did do it". The point is to deny everything and not to provide the cops with ANY information on anyone else: affirm your innocence continually.

But the problem with this approach is that the cops are highly experienced questioners (eg Good Cop/Bad Cop, both of whom are total scum), which mean that once you start talking to them, you begin to make slips. . . and the shit starts to hit the fan. So the real answer is to be tough enough to affirm your own innocence whilst resisting the cops' attempts to extract any information out of you- but that attitude is not too easy to have (practice is the key, possibly a 'role play' session).

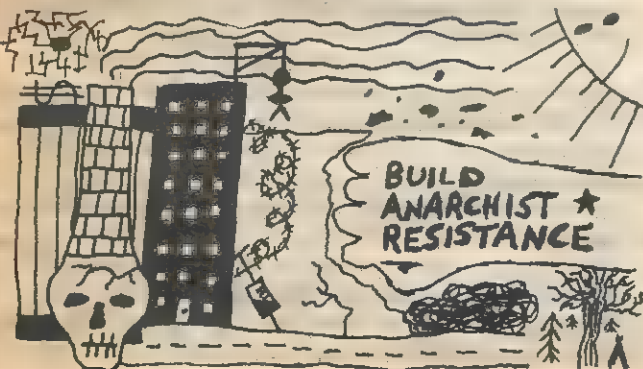
On the question of alibis, it is probably better not to tell the cops your alibi until the trial, so as not to give them extra time to break it down and implicate other people.

The essential point is not to give the cops any information that they might find in any way useful. If you feel strong enough, then declare "I am completely innocent of this terrible crime, let me go", but if you are worried about your ability to hold off the cops, then just continually say "no comment", "I have nothing to say" or "It is my right to remain silent". And remember: never say ANYTHING that could possibly harm ANYONE else. Perhaps the best idea is not to get caught, but it makes sense to prepare yourself if you are ever caught - good luck.

(from Flamethrower)

RN NOTES: In Canada, you will be required to give your name, address and date of birth if arrested. You may also want to state that you are a Canadian citizen if you are, if you're not don't mention it. The police will try to convince you to answer more, saying that you will be held longer if you don't. Ignore them, it's just a cheap ploy. If you are charged with a criminal offense you will be fingerprinted and photographed, for Provincial offenses (ie trespass) they have no right to do this. You are allowed a phone call although they may not let you have it, keep on asking. Often the filth might require ID from you before they will release you so it may be necessary to get someone to bring it in if you don't have it on you. Otherwise they can hold you longer. You must be allowed to see a "Justice of the Peace" (sic) within 24 hours, demand this right. If you do not get to, this can be grounds for dismissal of the charges. Do not provoke the cops or talk back, just look bored and stay calm.

All this is only relevant if you are under arrest. If you are just stopped on the street and asked for ID, remember that they have no right to do this unless you are under arrest, at which point they must state this fact and the charge, and show identification if they aren't in uniform. Don't give in to threats, affirm your right not to show ID (although if you don't mind this fascistic tactic of theirs then show your ID before they decide to bust you on some phony charge). They also have no right to search you unless they have a warrant or you are under arrest. If you are driving in a car, they can demand the driver's ID, but not that of anyone else in the car. If they try to bust you, remember that "suspicion of..." is not a charge, nor is 'vagrancy', and you do not have to go anywhere with a cop unless you are under arrest or unless they take you by force. Let them know that you are well aware of this right. Do not strike back at cops or run away unless you are sure you can escape or you have absolutely no other choice but to defend yourself (cops are known to rape and murder people too!). Remember the arresting officer's badge number and any other filth who try to abuse you. Remember that this is only a summary of your legal rights, none of these will help you if the scum decide to deny you these rights, because they are the law and can do whatever the fuck they want to. If you live outside of Canada, check into the laws in your own country or state, because they vary.



PRISON CONTROL UNIT FOR WIMMIN OPENS IN LEXINGTON SHUT IT DOWN!

On October 30, 1986, the control unit for wimmin prisoners opened in a specially constructed basement at the Federal prison in Lexington, Kentucky, USA. The control unit designed for wimmin prisoners where there is a threat that "external forces" might aid in escape, and because of the prisoners' "political associations".



Political indeed! Puerto Rican prisoner of war Alejandrina Torres and anti-imperialist political prisoner Susan Rosenberg are the first and only prisoners held in the unit.

Similar to the Marion Control Unit for men in Illinois, these control units are the dark end of the U.S. prison system, and were built in order to break P.O.W.'s and political prisoners through brutal repression. Built explicitly for political prisoners, this new wimmin's control unit is the Robben Island, Stammheim, H-Block of the U.S. of A.

The goal of the control units is exactly that . . . control! And they are designed to break political prisoners. Every aspect of their living conditions are controlled so that the prisoners have no power over their lives. The conditions Alejandrina Torres and Susan Rosenberg and all those who will be imprisoned there face are:

- complete isolation
- only visits from immediate family
- strip searches every time they leave their cells for "recreation" in the yard
- denial of access to any of the educational and recreational programs available to other prisoners
- family visitors and attorneys are photographed before visiting
- constant video surveillance and surveillance by guards who have been instructed not to converse with Alejandrina or Susan
- correspondence is limited to 15 people who must be investigated and approved
- constant changes in the rules, which do not appear in print anywhere!

The U.S. government denies that there are any political prisoners in its jails. Yet the existence of Lexington shreds this lie. When wimmin political prisoners are targeted by the government, attacks often come down through sexual abuse. Before Alejandrina and Susan were transferred to the unit from the prison at Tuscon, Arizona, they were subjected to forcible rectal and vaginal searches by male medical technician while being held down by male guards. This is nothing less than rape, with the same violent and degrading purpose as rape of any other kind.

These all too human acts of repression MUST STOP! Please write letters protesting the Lexington Wimmin's Control Unit. Demand that the control unit be SHUT DOWN!

250 demonstrators gathered on March 8th, International Wimmin's Day, to protest the existence of the Lexington Control Unit for wimmin Political Prisoners in Lexington, Kentucky. The anger and the spirit of the singing and chanting demonstrators made it a powerful and exciting event. Kites with pictures of the wimmin political prisoners, colourful banners and placard

size photographs of Puerto Rican wimmin POWs in US jails stood out on the Kentucky countryside. Their messages: "Shut Down Lexington Control Unit", "Independence for Puerto Rico", and "Build a Movement for Wimmin's Liberation". The people marched up to the prison fence, which was lined with 50 prison guards and FBI agents, and shouted at them, "The human rights problem in the world today is right here in the U.S.A.!"

March 8th was chosen by the demonstrators to show their solidarity with the wimmin political prisoners, Alejandrina Torres, Silvia Barladini and Susan Rosenberg, and with all wimmin political prisoners around the world. In the spirit of International Wimmin's Day, Alejandrina Torres sent a statement stressing the important contribution wimmin have made throughout history (herstory?-ed) because of "our sensitivity, commitment and dedication" in the struggle for wimmin's liberation. The demonstration, organized by Puerto Rican and North American wimmin, was attended by people from Chicago, Lexington, Cincinnati and Louisville. Also present were members of the Puerto Rican independence struggle, Central America solidarity movement, Plowshare and Sanctuary movements. The demonstration ended with a lively cultural performance by Chicago based Grupo Morivivi.

The Control Unit is part of a US government strategy to break the will and fighting spirit of political prisoners. But, it is not invincible. Two days before the demonstration, the Warden told the wimmin prisoners that the unit would be painted beige. And hundreds of letters forced the Warden to lift the 15 person "approved correspondence list" and permit anyone to write to the warden.

Write to: Warden R.L. Matthews
FCI Lexington
P.O. Box 2000
Lexington, Kentucky
40512 USA

and send copies to: Norman Carlson
Director of the Bureau of Prisons
320 First Street, N.W.
Washington, D.C.

WARPLANES OVER TEMAGAMI!

The Ottawa government has granted permission for United States warplanes to fly over Temagami wilderness, north of North Bay. B-52 bombers will begin skimming the treetops on March 8 (1987) in an area nine miles wide, according to Defence Minister Perrin Beatty, who approved the action.

"This is part of the training which is necessary for the U.S. Air Force in order to provide the defence of the West", Beatty said. This Yankee puppet is apparently a bit short-sighted as well. The Temagami Wilderness Society has said that these low-level flights will make the wilderness in the area extinct, and that Ottawa has signed the death warrant.

This area includes Lady Evelyn-Smoothwater Park, which is also under threat because the provincial government wants to build a road for logging it nearby which will connect two existing logging roads, further advancing the plans of total rape of this area.

Brian Back of the Temagami Wilderness Society said that "the government plans to allow F-111B, CF-18, and eventually B-1B aircraft along the test corridor. Noise along the route will be louder than that of a commercial jet at take-off." This will ruin "the last large wilderness accessible to Toronto."

REALITY NOW 22

A Long Story

PART ONE: LOSS

dedicated to my Great-Grandmothers
Eliza Powless and Catherine Brant

About 40 Indian children took the train at this depot for the Philadelphia Indian School last Friday. They were accompanied by the government agent, and seemed a bright looking lot.

From THE NORTHERN OBSERVER
Massena, N.Y. July 20, 1892

I am only beginning to understand what it means for a mother to lose a child.
Anna Demeter, LEGAL KIDNAPPING

1890....

It has been two days since they came and took the children away. My body is greatly chilled. All our blankets have been used to bring me warmth. The women keep the fire blazing. The men sit. They talk among themselves. We are frightened by this sudden child-stealing. We signed papers, the agent said. This gave them rights to take our babies. It is good for them, the agent said. It will make them civilized, the agent said. I do not know civilized. I hold myself tight in fear of flying apart into the air. The others try to feed me. Can they feed a dead woman? I have stopped talking. When my mouth opens, only air escapes. I have used up my sound screaming their names...She Sees Deer! Walking Fox! My eyes stare at the room, the walls of scrubbed wood, the floor of dirt. I know there are People here, but I cannot see them. I see a darkness, like the lake at New Moon, black, unmoving. In the centre, a picture of my son and daughter being lifted onto the train. My daughter wearing the dark blue, heavy dress. All of the girls dressed alike. Her hair covered by a strange basket tied under her chin. Never have I seen such eyes! They burn into my head even now.

My son. His hair cut. Dressed like the white men, his arms and legs covered by cloth that made him sweat. His face, wet with tears. So many children crying, screaming. The sun on our bodies, our heads. The train screeching like a crow, sounding like laughter. Smoke and dirt pumping out of the insides of the train. So many People. So many children. The women, standing as if in prayer, our hands lifted, reaching. The dust sifting down on our palms. Our palms making motions at the sky. Our fingers closing like the claws of the bear. I see this now. The hair of my son is held in my hands. I rub the strands, the heavy braids coming alive as the fire flares and casts a bright light on the black hair. They slip from my fingers and lie coiled and tangled on the ground. I see this. My husband picks up the braids, wraps them in a cloth; takes the pieces of our son away. He walks outside, the eyes of the People on him. I see this. He will find a bottle and drink with the men. Some of the women will join them. They will end the night by singing or crying. It is all the same. I see this. No sounds of children playing games and laughing. Even the dogs have ceased their noises. They lay outside each doorway, waiting. I hear this. The voices of children. They cry. They pray. They call me....Nisten ha. I hear this. Nisten ha.

1978....

I am awakened by the dream. In the dream, my daughter is dead. Her father is returning her body to me in pieces. He keeps her heart. I thought I screamed...Patricia! I sit up in bed, swallowing air as if for nourishment. The dream remains in the air. I rise to go to her room. Ellen tries to lead me back to bed, but I have seen her once again. I open her door... she is gone. The room empty, lonely. They said it was in her best interests. How can it be? She is only six, a baby who needs her mothers. She loves us. This is not happening. I will not believe this. Oh god, I think I have died. Night after night, Ellen holds me as I shake. Our sobs stifling the air in our room. We lie in our bed and try to give comfort. My mind can't think beyond last week when she left. I would have killed him if I'd had the chance. He took her hand and pulled her to the car. The look in his eyes of triumph. It was a contest to him. I know he will teach her to hate us. He will! I see her dear face. Her face looking out the back window of his car.

Her mouth forming the words over and over...Mommy Mama. Her dark braids tied with red yarn. Her front teeth missing. Her overalls with the yellow flower on the pocket, embroidered by Ellen's hands. So lovingly she sewed the yellow wool. Patricia waiting quietly until she was finished. Ellen promising to teach her the designs...chain stitch, french knot, split stitch. How Patricia told everyone that Ellen made the flower just for her. So proud of her overalls. I open the closet door. Almost everything is gone. A few little things hang there limp and abandoned. I pull a blue dress from a hanger and take it back to my room. Ellen tries to take it away from me, but I hold on, the soft, blue cotton smelling like her. How is it possible to feel such pain and live? Ellen?! She croons my name...Mary...Mary...I love you. She sings me to sleep.

1890....

The agent was here to deliver a letter. I screamed at him and sent curses his way. I threw dirt in his face as he mounted his horse. He thinks I'm a crazy woman and warns me..."you better settle down, Anne" What can they do to me? I am a crazy woman. This letter hurts my hand. It is written in their hateful language. It is evil, but there is a message for me. I start the walk up the road to my brother. He works for the whites and understands their meanings. I think about my brother as I pull my shawl closer to my body. It is cold now. Soon there will be snow. The corn has been dried and hangs from our cabin, waiting to be used. The corn never changes. My brother is changed. He says that I have changed and bring shame to our clan. He says I should accept the fate. But I do not believe in the fate of child-stealing. There is evil here. There is much wrong in our village. He says I am a crazy woman because I howl at the sky every night. He is a fool! I am calling my children. He says the People are becoming afraid of me because I talk to the air, and laugh like the loon overhead. But I am talking to the children. They need to hear the sound of me. I laugh to



cheer them. They cry for us. This paper in my hands has the stink of the agent. It burns my hands. I hurry to my brother. He has taken the sign of the wolf from over the doorway. He pretends to be like those who hate us. He gets more and more like the child-stealers. His eyes move away from mine. He takes the letter from me and begins the reading of it. I am confused. This letter is from two strangers with the names Martha and Daniel. They say they are learning civilized ways. Daniel works in the fields, growing food for the school. Martha cooks and is being taught to sew aprons. She will be going to live with the schoolmaster's wife. She will be a live-in girl. What is live-in girl? I shake my head. The words sound the same to me. I am afraid of Martha and Daniel. These strangers who know my name. My hands and arms are becoming numb. I tear the letters from my brother's fingers. He stares at me, his eyes traitors in his face. He calls after me..."Annie...Annie." That is not my name! I run back to the road. That is not my name! There is no Martha. There is no Daniel. This is witch work. The paper burns and burns. At my cabin, I quickly dig a hole in the field. The earth is hard and cold, but I dig with my nails. I dig, my hands feeling weaker. I tear the paper and bury the scraps. As the earth drifts and settles, the names Martha and Daniel are covered. I look to the sky and find nothing but endless blue. My eyes are blinded by the colour. I begin howling.

1978....

When I get home from work there is a letter from Patricia. I make coffee and wait for Ellen, pacing the rooms of our apartment. My back is sore from the line, bending over and down, screwing handles on the doors of the flashy cars moving by at an incredible pace. My work protects me from questions. The guys making jokes at my expense. Some of them touching my shoulder lightly and briefly, as a sign of understanding. The few women, eyes averted or smiling at me in sympathy. No one talks. There is no time to talk. There is no room to talk, the noise taking up all space and breath. I carry the letter with me as I move from room to room. Finally I sit at the kitchen table, turning the paper around in my hands. Patricia's printing is large and uneven. The stamp has been glued on half-heartedly and is coming loose. Each time a letter arrives, I dread it, even as I long to hear from my child. I hear Ellen's key in the door. She walks into the kitchen, bringing the smell of the hospital with her. She comes toward me, her face set in new lines, her uniform crumpled and stained, her brown hair pulled back in an imitation of a french twist. She knows there is a letter. I kiss her and bring mugs of coffee to the table. We look into each other's eyes. She reaches for my hand, bringing it to her lips. Her hazel eyes are steady in her round face. I open the letter. Dear Mommy. I am fine. Daddy got me a new bike. My big teeth are coming in. We are going to Grandma for my birthday. Daddy got me new shoes. She doesn't ask about Ellen. I imagine her father standing over her, watching the words painstakingly being printed. Coaxing her. Coaching her. The letter becomes ugly. I frantically tear it into bits and scatter them out the window. The wind scoops the pieces into a tight fist before strewing them into the street. A car drives over the paper, shredding it to mud and garbage. Ellen makes a garbled sound. "I'll leave. If it will make it better, I'll leave." I quickly hold her as the dusk swirls around the room and engulfs us. "Don't leave. Don't leave." I feel her sturdy back shiver against my hands. She begins to kiss my throat and her arms tighten as we move closer. "Ah Mary, I love you so much." As the tears threaten our eyes, the taste of salt is on our lips and tongues. We stare into ourselves, touching our place of pain; reaching past the fear, the guilt, the anger, the loneliness. We go to our room. It is beautiful again. I am seeing it as if with new eyes. The sun is barely there. The colours of cream, brown, green mixing with the wood floor. The rug with its design of wild birds. The black ash basket glowing on the dresser, holding a bouquet of dried flowers, bought at a vendor's stand. I remember the old woman, laughing and speaking rapidly in Polish as she wrapped the blossoms in newspaper. Making a present of her work. Ellen undresses me as I cry. My desire for her breaking through the heartbreak we share. She pulls the covers back, smoothing the white sheets, her hands repeating the gestures done every day at work. She guides me onto the cool material. I watch her remove the uniform of work. An aide to nurses. A healer in spirit. She comes to me full in flesh. My hands are taken with the curves and soft roundness of her. She covers me with the beating of her heart. The rhythm steadies me. Heat is centring me. I am grounded by the peace between us. I smile at her face gleaming above me, round like a moon, her long hair loose and touching my breasts. I take her breast in my hand, bring it to my mouth; suck her as a

woman, in desire... in faith. Our bodies join. Our hair braids together on the pillow. Brown, black, silver; catching the last face of the sun. We kiss, touch, move to our place of power. Her mouth, moving over my body, stopping at curves and swells of skin, kissing, removing pain. Closer, close, together, woven, my legs are heat, the center of my soul is speaking to her, I am sliding into her, her mouth is medicine, her heart is the earth, we are dancing with flying arms, I shout, I sing, I weep salty liquid, sweet and warm, it coats her throat, this is my life. I love you Ellen, I love you Mary, I love, we love.

1891....

The moon is full. The air is cold. This cold strikes at my flesh as I remove my clothes and set them on fire in the withered corn field. I cut my hair, the knife sawing through the heavy mass. I bring the sharp blade to my arms, legs, and breasts. The blood trickles like small red rivers down my body. I feel nothing. I throw the tangled webs of my hair into the flames. The smell, like a burning animal, fills my nostrils. As the fire stretches to touch the stars, the People come out to watch me... the crazy woman. The ice in the air touches me. They caught me as I tried to board the train and search for my babies. The white men tell my husband to watch me. I am dangerous. I laugh and laugh. My husband is only good for tipping bottles and swallowing anger. He looks at me, opening his mouth, and making no sound. His eyes are dead. He wanders from the cabin and looks out at the corn. He whispers our names. He calls after the children. He is a dead man. But I am not! Where have they taken the children? I ask the question of each who travels the road past our house. The women come and we talk. We ask and ask. They say there is nothing we can do. The white man is a ghost. He slips in and out where we cannot see. Even in our dreams he comes to take away our questions. He works magic that has resisted our medicine. This magic has made us weak. What is the secret about them? Why do they want our babies? They sent the Blackrobes many years ago to teach us new magic. It was evil! They lied and tricked us. They spoke of gods who would forgive us if we became like them. This god is ugly!! He killed our masks. He killed our men. He sends the women screaming at the moon in terror. They want our power. They take our children to remove the inside of them. Our power. It is what makes us Hau de no sau nee. They steal our food, our sacred rattle, the stories, our names. What is left? I am a crazy woman. I look in the fire that consumes my hair and I see their faces. My daughter. My son. They are still crying for me, though the sound grows fainter. The wind picks up their keening and brings it to me. The sound has bored into my brain. I begin howling. At night, I dare not sleep. I fear the dreams. It is too terrible, the things that happen there. In my dreams there is wind and blood moving as a stream. Red, dark blood in my dreams. Rushing for our village, the blood moves faster and faster. There are screams of wounded People. Animals are dead, thrown in the bloodstream. There is nothing left. Only the air, echoing nothing. Only the earth, soaking up blood, spreading it in the Four Directions, becoming a thing there is no name for. I sat in the field, watching the fire, the People watching me. We are waiting, but the answer is not clear yet. A crazy woman. That is what they call me.

1979...

After taking a morning off work to see my lawyer, I come home, not caring if I call in. Not caring, for once, at the loss in pay. Not caring. My lawyer says there is nothing more we can do. I must wait. As if we had done anything else. He has custody and calls the shots. We must wait and see how long it takes for him to get tired of being mommy and daddy. So...I wait. I open the door to Patricia's room. Ellen keeps it dusted and cleaned, in case she will be allowed to visit us. The yellow and bright blue walls are a mockery. I walk to the windows, begin to systematically tear down the curtains. I slowly start to rip the cloth apart. I enjoy hearing the sounds of destruction. Faster and faster, I tear the material into long strips. What won't come apart with my hands, I pull at with my teeth. Looking for more to destroy, I gather the sheets and bedspread in my arms and wildly shred them to pieces. Grunting and sweating, I am pushed by rage and the searing wound in my soul. Like a wolf, caught in a trap, gnawing at her own leg to set herself free, I begin to beat my breasts to deaden the pain inside. A noise gathers in my throat and finds the way out. I begin to scream that turns to howling, then turns to hoarse choking. I want to take my fists, my strong fists, my brown fists, and smash the world until it bleeds. Bleeds! And all the judges in their flapping robes, and the fathers who look for revenge, are ground, ground into dust and disappear with the wind. The word....lesbian.

Lesbian. The word makes them panic, makes them afraid, makes them destroy children. The word that dares them. Lesbian. I am. Even for Patricia, even for her I will not cease to be! As I kneel amidst the colourful scraps, Raggedy Anns smiling up at me, my chest heaves a sigh. My heart slows to its normal speech. I feel the blood pumping outward to my veins, carrying nourishment and life. I strip the room naked. I close the door.

Beth Brant

from *A Gathering of Spirit*; edited by Beth Brant; Sinister Wisdom Books, Box 1308, Montpelier, Vermont, 05602, USA. Many thanks for giving permission to reprint this!

LESBIAN MOTHER CHARGED WITH ABDUCTION

- * Gayle Bezaire was the first lesbian mother to win custody of her children in Canada.
- * Custody was 'conditional', she could not have a lover and keep her children.
- * Gayle lost her children for having a lover and she appealed the court's decision.
- * Gayle lost the appeal despite evidence that the father had been abusing the children.
- * During a visit with her children, Gayle discovered further evidence of physical and sexual abuse.
- * In November, 1980, Gayle was charged with abduction.

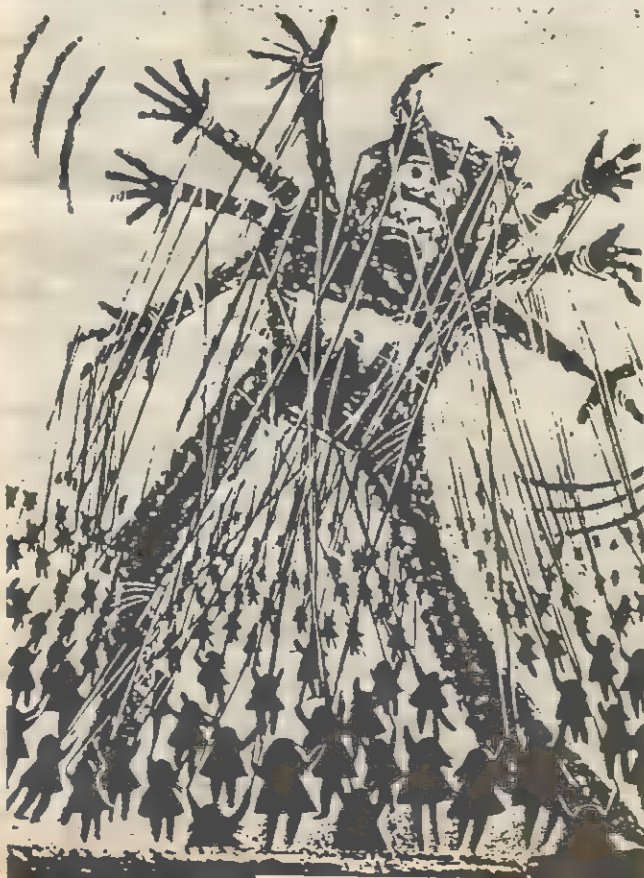
In December, 1985, Gayle surrendered to police in Windsor (her ex-husband's home). She was charged with harbouring and abduction and now faces a maximum sentence of 50 years imprisonment if convicted.

GAYLE'S TRIAL IS SET TO BEGIN ON MAY 28, 1987 AT 361 UNIVERSITY AVE., TORONTO, ONTARIO AT 10am.

We maintain that the original custody order was a breach of our basic civil rights as lesbians and mothers and acts as an illustration of the legal system's response to "marginal" peoples. Because of this we are asking all progressive groups and individuals to aid in Gayle's defense.

For more information call (416) 368-3461 and leave a message or write and send donations to:

GAYLE BEZAIRE DEFENSE FUND
151 Gerrard St. E.
Toronto, Ontario M5A 2E4.



Cells

Cell, brick, cement, bars, walls, hard, TV's, soaps, stories, tears, no visitors allowed, lawyers, liars, guards, big, touch guns, fingers, small bed, green cloth, disinfectant, toilet, sink, bars, no window, no door, no knob to turn, no air, no wind, cold, nightmares, screams, no touch, no touching.

I want to touch someone. I want to hold that woman who cries every goddamn night.

I WANT TO TOUCH SOMEONE.

- Mary Bennett
(From "A Gathering of Spirit")

this woman that I am becoming

*this womyn that I am becoming
is a combination of the woman that I am
and was
this journey backward will help me
to walk forward*

Sister

*the rape of a woman
is the rape of the earth
the rape of a child
the rape of the universe*

*as i voice these words
i watch you turn your well-kept
sunday morning presence
from this body that is heavy
with emotion
surviving
i have violated
your myths of motherhood
knowing full well
some silent summer night
my daughter's screams
will invade your
peaceful sleep
as they echo off the stars
some dew-covered morning
you will walk outside
to gather strawberries
and find instead
a gaping cavern
the ultimate rape
having finally been committed*

Sister

*hear me now
let us take this
journey together.*

- Marcie Rendon (Awanewquay)
(From "A Gathering of Spirit")

Caribbean Beans and Rice

Wash and cook 1 cup red kidney beans. When they are tender add 2 cups rice and 4 cups water, 1/2 tsp thyme, 1/4 tsp crushed chilis, 2tbsp coconut creme. Simmer until rice is tender and water absorbed. Season and serve with sauce.

Sauce

2tbsp olive oil
4 chopped fresh tomatoes
2 sliced red or green peppers
1 finely sliced onion
Juice of 1 lemon
Season to taste

LIFE INSIDE THE WALLS

The Southern Ohio Correctional Facility (S.O.C.F.) was opened in 1972 and located in rural Lucasville, Ohio on the Kentucky border. It is Ohio's only maximum security prison, replacing the notorious Ohio Penitentiary. The prison is designed so all movement is enclosed, except for recreation periods on the yard. Population is divided into 'L side' and 'K side'. J-Block and half of K side are isolation blocks. The cellblocks are two-tiered and contain 80 cells. Doors and crash gates are electronically opened and closed by guards in central booths. All corridors can be isolated by well-placed crash gates. J1 block super maximum isolation, where I am confined, contains 20 cells and was originally designed as death row. The electric chair and 24-hour watch death cell is located here. This block is comparable to the notorious control unit at the federal prison in Marion, Illinois and is where Ohio's most dangerous prisoners are housed. It's the very last place they can bury you alive in.

The guards at S.O.C.F. are mainly illiterate and white, born and raised in this area. The prison employs the majority of the residents in this area and is their only means of employment, other than a small paper mill. Racism is prevalent amongst the guards and one of their tactics used to divide the prisoners. The Ku Klux Klan and more sophisticated Masons retain a high membership among the guards. 65% of the prisoners are Black, 35% are a mix between white and chicano. All are poor, which is the case in prisons nationwide. The rich can buy justice, but the poor go to prison, just as the rich go to summer camps and finishing schools. Under our present judicial system, justice is a commodity, bought and sold like a product on the marketplace. This is a fact that all oppressed people are aware of.

Guard-on-prisoner brutality is a fact of life at S.O.C.F. In 1984, ten prison guards brutally beat fellow prisoner Jimmy Haynes to death, in retaliation for a mentally-disturbed prisoner who killed a shop supervisor a month before. This set the scenario for a string of events to follow. Eight guards, one wielding a pocket knife, attempted to assassinate me in J1 cell-block. I disarmed and stabbed the guard. In the next two months, two guards were stabbed by fellow prisoners and my brother Maddog (Paul Brumfield) used a paper-mache gun to disarm guards while on a medical trip at Riverside Hospital in Columbus, Ohio. He then held hostages for 13 hours during which he detailed the brutality and inhumane conditions prevalent at S.O.C.F. In October, 1985, four brothers in J1 cell-block seized control of two guards and held hostage for 15 hours until the grievances were publicly aired over a local radio station. The grievances entailed the basic amenities of life that all prisoners should have anyway -- cosmetic articles, radios, adequate food and medical treatment, access to magazines and reading material of the prisoner's choice -- none of which long-term isolation prisoners are permitted!!

Every prisoner who is beaten by guards, myself on more than 15 occasions, is handcuffed and sometimes leg-shackled, then beaten by 6-10 members of the goon squad (guards who are over 6' and 220 lbs). Chemical mace and CN gas grenades are used daily, for no more reason than a prisoner asking a guard for toilet paper or complaining about the food. In 1979 the state cut off funding for most of the mental health facilities and those prisoners were transferred here. They receive no practical treatment and are often targeted for beatings and macing for no other reason than they are mentally incompetent. If they complain, they aren't believed. In 1985 alone, chemical mace and CN grenades were used on many occasions, usually on mentally-disturbed prisoners already confined to a cell.

The fact that the prison is located so far away from any major cities, where most prisoners' families reside, makes visiting from a prisoner's family nearly impossible. When they do visit they are subjected to the degradation of strip shakes, forced to disrobe in front of illiterate prison guards who make sarcastic comments, and sometimes made to squat over a mirror. They aren't permitted to bring food in to their loved ones and guards roam the visiting room. Isolation prisoners can only receive one visit per month, in a non-

contact visit room, where they are separated from their loved ones by a plexiglass and steel partition. Only four weekdays are set aside for visits.

Incoming and outgoing mail is often censored and xeroxed, mainly on known prison activists and jailhouse lawyers, who are targeted for abuses by all staff members. There are a small cadre of us in here who continue our work undaunted by these restrictions, and have devised ways around them for emergency purposes. The majority of us are confined to isolation, locked-down 24 hours a day except for 2 ten-minute showers a week and 2 one-hour walks in a dog kennel per week. I am handcuffed behind my back and wear leg shackles whenever I'm out of my cell, even for some attorney visits.

The main problem among the prisoners is a lack of unity. Snitches are prevalent and roam general population without fear of retaliation. Most of the brothers here are asleep and unaware of the real reasons for their incarceration. Most are afraid of speaking up or acting for fear of losing their T.V. sets and the sissies [?? -ed.] in the cell with them. They are controlled by the administration. Adequate medical treatment is withheld, physicians will not prescribe any narcotics or Class A's, even if necessary for treatment as security pulls the medical staff's strings. Even when a prisoner is sent to an outside specialist who recommends treatment, the specialist cannot order treatment. It is up to the discretion of S.O.C.F. officials to do so, which is not done. Drugs are a big business, controlled by higher-up prison officials who control the market and supply their own "pet" prisoners to deal for them.

The grievance system is a joke, the institution inspector a racist who has never found for a prisoner versus guard. Nepotism is prevalent, all staff are related to each other by blood or by marriage, including nurses and guards, which affects our medical treatment even worse.



Transparent riot shield

The law library is staffed by prisoners, mostly snitches, who have no training in legal research. Prisoners in isolation are not permitted typewriters or direct access to the law library. "Inmate" runners are used. Legal work sent to be typed is often copied and sent to the state attorney general's office in advance, who then is forewarned. It is also passed around to prison officials to allow them time to falsify paperwork so as to cover their asses.

The small cadre of us here, who do attempt to bring about unity and change, are often thwarted by being isolated from each other and having our mail intercepted. Guards and paid inmate snitches spread rumors and lies to discredit us and undo what we have accomplished.

When one of us does eventually get released to population, one of the paid inmate snitches tells prison officials that he was threatened. A case in point is my brother and comrade Redbone (Roger Hall) who the warden personally placed in isolation upon arrival because of his past record. Every time Redbone is released to population, prison officials get one of their snitches to fabricate a story to have Bone placed back in isolation. In his 5 and 1/2 years here, he has spent 5 in isolation. I have been in isolation for 4 years straight now. This is a pattern and practice applied to all strong brothers here.

Another problem is that public opinion toward prisoners has moved to the right. All the rights we fought and died for in the early '70's have slowly been revoked by the Raygun Administration and Justice Department. The legislature continues to make harsher laws and sentences and refuses to allow us a voice. Ohio has no prison reform movement and is 10 years behind the times where prison reform is concerned. The A.C.L.U. only intervenes when the conditions are so atrocious that they cannot overlook it, but only seek publicity and funds. The token Correctional Institution Inspection Committee, formed by legislature to oversee prison officials, is totally ineffective.

The Scioto County Court of Common Pleas summarily dismisses all prisoners' petitions. The prosecutor caters to the prisonrats and practices selective and discriminatory prosecution on all prisoners. No guards have ever been indicted for crimes against prisoners, even in Jimmy Haynes murder.

I and my brothers continue to petition the U.S. District Court in behalf of ourselves and our brothers - most complaints are summarily dismissed, or dismissed so as to allow prison officials their "wide range of difference in matters involving prison discipline and security". We occasionally make it to trial and are successful.

In 1985 my brother Dennis Wolfel was awarded \$20,000 compensatory and \$5,000 punitive damages by a jury for his being beaten by a guard. Fellow prisoner Hill won his suit charging prisonrats racially discriminated against him by denying his visitor the right to visit.

I personally have 3 separate civil trials coming up this year, where in two of them I'll be appearing pro se. One involves 3 beatings by guards occurring at the old Ohio Penitentiary, the other one involves deliberate indifference by the medical staff here, and the third involves 3 beatings at the hands and feet and sticks of guards here while I was handcuffed and wearing leg shackles. I will prevail at all three trials.

We also have a civil trial coming up where three guards, wearing KKK robes sprayed three of our brothers, Bird Dog, J.D. and Willie, with chemical mace and marched up and down the range shouting "You niggers shut up, we run Lucasville."

1986 will be our year. We've already won two major hostage criminal trials. We'll win the civil trials too. We must be the ones who send a message to prisonrats -- "You cannot continue to oppress us, treat us like dogs, beat and kill us. You will be held accountable for your actions." If we cannot prevail in the courts, we will prevail on the battleground inside the prison. We will do whatever is necessary to call attention to the atrocious crimes being perpetrated upon our people confined in this nation's prison Kamps. We will be heard nation-wide and if we die, it will not be in vain as others will hear our voice and stand up to take our place as we fall by the bullets of our oppressors. When Oppression is Law, Revolution is Order. But we must unite, we must push aside all racial prejudices to stand united as one against our oppressors. We must make this a mass movement, a nation-wide movement. There is

dear you!

who?

this letter is dedicated to you and several million others, more especially to those few who i can say i am both close to and distant from. I guess this is also to my family (blood) and the entire town of Sudbury Ontario Canada.

Yes. You. hello.

I am fine... as usual the opposite is also true. is this obvious? are we still together? Let's go on.

The world the word the whirled Let's go on.

A statement of principle: no nukes, no government intervention - personal or global, no private property value coercion, no, no, no !!!

Cut to a quotation: most learning is negative, ie what not to do.

Cut to an experience which clarifies/supports this: I work with emotionally extreme kids who, in their extreme behaviour, function as a magnifying lens of our culture - focused back at us. Most of these kids persevere in one way or another on "NO!" if it's ALL they hear. This is a weird example ... instead, listen to parents on a bus : no no don't don't never never bad bad let's go on.

I want to respond (re-act - past identified no! behaviour) to the worries and critiques of my - and my 'types' - perseverance on anti or negative behaviour identification ... defining ourselves by what we are not, eg anti-social, anti-nuclear, anti-sexist/racist/ageist, blah blah blah (declarations of correctness), anti-authoritarian above all...

If blocked by fear and lack of faith we stay here in the past, in the reactionary negativeland, in the protection of false scarcities. If we indulge in this naming and defining and facing our Beasts (fears/oppressors) and go past them, thru them, over them, then we will change and begin to focus on instigation/inspiration (present identified - yes! behaviour) and on to creation REVOLUTION change.

(capitalize your favourite word)

As I approach the bottom in the darkness of my core i question everything, criticizing and separating myself from all i know

(Erich Fromm defines radical humanism as questioning every idea, and every institution from the standpoint of whether it helps or hinders man's capacity for greater aliveness and joy)

The result? anarchy of course. Witnessing domination, authority, power, coercion (with tools of guilt, fear and hatred) as sources of all human misery and not the newspaper/official version of scarcity protectionism, good vs. bad confusionism Bullshit. now what?

Love of course ... as taught to me by fearless (not really) visionaries who articulate/demonstrate it so well and like all the others in my present tribe/extended family who struggle and play to embody this revolution of friendship and caring and re-patterning ... we name the old, get pissed off, open ourselves to the new.

Let's get personal. So, you. i return back to you and your fragile beautiful smile. i haven't heard your uproarious laughter tho i have heard you scream. Maybe i've heard you laugh and never seen you cry. Once i heard you speak up loud. Other times you waited quietly. i want to see you experience freedom - both a freedom from your cultural (daily context), historical (family - school - institutional) and self-imposed chains (of humiliation and success and power and perfection and good/correctness), and as freedom to live/love/create/breathe/dance/write/laughlaughlaugh/scream/fuck without reserve/play without fear/ (your freedom here).....

Can we go on? is there anything else? do you believe me when i say i don't need/want everyone to be an anarchist love revolutionary? It's enuf that you recognize the anti-evolutionary direction of the current drew of our spaceship earth - both leaders and followers are on automatic pilot. (if you do not steer, you are driven). It's enuf to commit (y)ourselves to a life of accepting change and pursuit of happiness and improved communication and the end of all hunger and the abolition of war as the manifestations of our compassion and vision and destiny. is this enuf?



☆ love is light is you ☆

yes and no.

more personally, what am i trying to get out of it? The conscious @ware critique and compassionate breath/love revolution will make me free too. And i can't hold out for the future. i'm desperate for friends and lovers and acceptance and self-security and recognition now.

i have to feel comfortable being vulnerable, exposing my fears and inadequacies is an important part of this change growth life. i have to feel secure enuf that i can slow down my struggle for power-over people and take time to discover/develop/explore/experience my power-from-within ... my magic ... my earth connection ... my energy to heal you and me .. my energy to feed me and you and open up to be fed by you.

i am on this path and yet i am hardly patient. And the catch on this journey is that the solo work that we all need to do must be connected/sensitive to the path of the entire spaceship/organism - earth/life. It's all for one and one for all or nothing. nothing. nothing.

Is this anything you don't already know, that you haven't heard or experienced in these recent weeks?

i need you.

i love you. (big four letter words)

(ask me more - i prefer questions to assumptions)

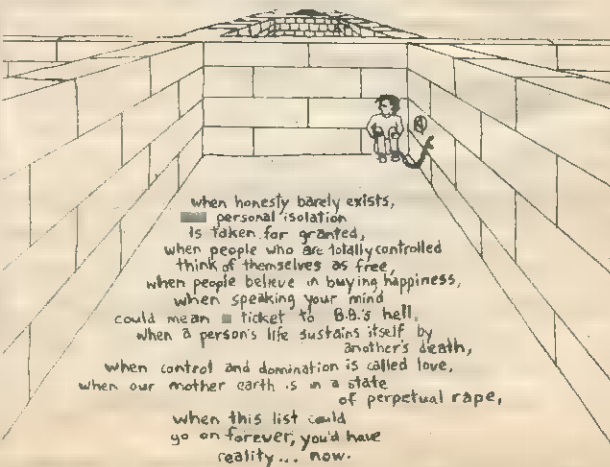
You drive me crazy sometimes. Other times you give me a hard-on. i am afraid of you and often i sense your fear of me - being afraid of my judgements, impositions of correctness...

i want you to tell me more, expose more, feel ok to lean, feel ok to be leaned on. at times you make me feel sad. for you and for me for all the 'poor humyns'. you make me think and question myself alot. I'm glad you can touch me. You are very young and immature. You are very wise and you see many things that i do not.

Is this letter scary? Nothing is more important than doing what is right. More beautiful obviousness and yes you - you are god

I'amour et l'anarchie
Jack Sudbury

i have much more to say ...



g.c.

strength in numbers, we must all stand united to bring about change. Change not only in our prison systems, but in our imperialistic and capitalistic government, where all people are *not* equal under the law, where hypocrisy is the rule. We must educate the people, who have been pacified by greed, lust and consumerism for too long.

Lastly, I would like to honor our fallen comrade George Jackson, a true revolutionary who saw and spoke the truth. If this comrade were still among us, he would urge all of us to set aside our prejudices and to not get discouraged and to continue the Movement. ★

John Perotti, #167-712
P.O. Box 45699
Lucasville, OH 45699-0001

John Wins Brutality Suit!

Last February John Perotti won a \$2,000 damages in a brutality suit against guard Gary Brown, although now the assistant attorney general is planning to appeal the decision.

Gary Brown was found guilty of dragging John from the infirmary, while chained hand and foot. He was being taken to a nearby hospital for treatment of injuries suffered in a previous attack by guards. The scum said that John wouldn't walk and they only used required force, although the above article should give you some idea how true that statement is. It's unfortunate that the other six guards accused weren't nailed too.

A number of other prisoners testified for John. Herman Jones, reportedly shivering in the witness chair, told the court that he'd seen guards beat John with their night sticks in the infirmary. When Jones returned to Lucasville, he lost his job in the infirmary.

If you want to help John and the prisoners of Lucasville in their fight, get in touch with John at the address above. Also, if you publish anything please send it to him. Letters of solidarity are welcome. ★



PHOENIX RISING

Voice of the Psychiatrized

Quarterly magazine published by ON OUR OWN, a self-help group of psychiatric inmates and ex-inmates. Personal stories, interviews, poems, inmate art, legal info, exposés of psychiatric abuses and women's issues. Subscription rates: Individuals \$8.00, Outside Canada \$10.00, Groups and Organizations \$15.00. Free to psychiatric inmates and prisoners.

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THROUGH THE LOOKING GLASS

A Quarterly Women's Prison Newsletter
\$1 for a single issue
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REALITY NOW 26

Chief Seattle's Message



Nonviolence did not appear in this land with the arrival of European immigrants. Native Americans had a reverence for life, respected human dignity, and understood the interconnection of all things to an extent that has yet to be surpassed. The genocide perpetrated by the United States on the Indian tribes and cultures — a pattern which still continues today — remains one of the most thorough indictments of white civilization. In 1854, Chief Seattle, leader of the Suquamish tribe in the Washington territory, delivered this prophetic speech to mark the transferral of ancestral Indian lands to the federal government.

The Great Chief in Washington sends word that he wishes to buy our land.

The Great Chief also sends us words of friendship and good will. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer. For we know that if we do not sell, the white man may come with guns and take our land.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man — all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us.

So, the Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children.

So we will consider your offer to buy our land. But it

will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred, and that each ghostly reflection in the clear water of the



lake tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

The red man has always retreated before the advancing white man, as the mist of the mountain runs before the morning sun. But the ashes of our fathers are sacred. Their graves are holy ground, and so these hills, these trees, this portion of earth is consecrated to us. We know that the white man does not understand our ways. One portion of land is the same to him — the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind, and he does not care. He kidnaps the earth from his children. He does not care. His fathers' graves and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring or the rustle of insects' wings. But perhaps it is because I am a savage and do not understand. The clatter only serves to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by a midday rain, or scented with the pinon pine.

The air is precious to the red man, for all things share the same breath — the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And the wind must also give our children the spirit of life. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: The white

man must treat the beasts of this land as his brothers.

I am a savage and do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all the beasts were gone, men would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth, befalls the sons of the earth. If men spit upon the ground they spit upon themselves.

This we know. The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.


But we will consider your offer to go to the reservation you have for my people. We will live apart, and in peace. It matters little where we spend the rest of our days. Our children have seen their fathers humbled in defeat. Our warriors have felt shame, and after defeat they turn their days in idleness and contaminate their bodies with sweet foods and strong drink. It matters little where we pass the rest of our days. They are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth or that roam now in small bands in the woods will be left to mourn the graves of a people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go like the waves of the sea.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all; we shall see. One thing we know, which the white man may one day discover — our God is the same God. You may think now that you own him as you wish to own our land; but you cannot. He is the God of man, and his compassion is equal for the red man and the white. This earth is precious to him, and to harm the earth is to heap contempt on its Creator. The white too shall pass; perhaps sooner than all other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival.

So we will consider your offer to buy our land. If we agree, it will be to secure the reservation you have promised. There, perhaps, we may live out our brief days as we wish. When the last red man has vanished from this earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth — the newborn loves its mother's heartbeat. So if we sell you our land, love it as we've loved it. Care for it — we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children, and love it... as God loves us all.

One thing we know. Our God is the same God. This earth is precious to him. Even the white man cannot be exempt from the common destiny. We may be brothers after all. We shall see.



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Letters

Dear Reality Now:

Just recieved the packet of the latest Reality Now and wanted to rush off my congratulations to all of you on your fine effort. I know what it takes to put out a newspaper and I can tell how much labour and creativity went into this one. Also, I assume the energy level that the issue suggests must mean that things are pulling together within your community. Want to say thanks as well for the nice mention of the *Fifth Estate* in your listings.

Since you mentioned in your strong lead editorial that you have recieved criticism for your "support for socialist and communist political prisoners", I thought I would add my opinion without wanting to detract from the over all quality of the issue. I agree with your critics that supporting prisoners other than explicit anarchists or Native peoples is a mistake for a small movement with limited resources. To my knowledge, I have never known the marxists to rush to the defense of anarchists anywhere in the world and there are enough class war victims which we feel politically sympathetic with to occupy our time and funds.

Perhaps more importantly though is that I think support for socialist and communist prisoners implies support for their politics and tactics. Anarchism should not be seen as the obscure end of leftism, but rather its negation and living critique. I think the support you offer blurs us in with authoritarian statists and makes the libertarian perspective less distinct. For instance, the Puerto Rican prisoners, as victimized by the US State as they may be, are militant nationalists whose goal is the same as all anti-imperialists - the establishment of a separate nation state secure from the looting of foreign capitalists so that their domestic capital can be developed. Such a model is similar to that of the Salvadorean rebels who employ revolutionary war as a means, but who plan to retain capitalism, the state and the repressive apparatus when they achieve power. I don't want to spend any of my energy assisting in such a project.

Also, support for the socialist and communist prisoners implies a support for their tactic of militant guerilla-ism, elite actions that almost exclusively end in apprehension and imprisonment. I think the history of such acts, even when carried out by anarchists such as the Vancouver 5 (4), do nothing but waste lives and energy in windmill tilting battles against the state which welcomes the mosquito attacks as excuses for extending their police mechanism. When comrades such as the Direct Action people do carry out militant acts and fall victim to the State, I think we are obliged to support them (as the FE has), but at the same time critique their action from a libertarian perspective (which we have also done). This is not possible with the groups you mention since to do so would show the statist and authoritarian basis for their actions and undercut the support one might hope to generate for them.

Pathetic journals like *Resistance* in Vancouver are reduced to uncritical rooting sections for any group with a bomb and a "communique" through such a process and ultimately it is the road to isolation and despair. It must take a great deal of personal courage (or desperation) for people to take part in these fragmented and easily contained armed acts, but none of it should exempt them from criticism. Despite the intense illumination they often recieve through spectacularization in the media, these actions lack any real power and end up operating solely on the terms set by the state.

I think our pressing and more difficult task is that of participating in the construction of permanent communities of rebellion which will create the context in which we can live our lives as subversive opponents of this system.

Best wishes for a wild new year,

Val Salvo
c/o the Fifth Estate
P.O. Box 02548
Detroit, Michigan
48202 USA

Dear Val:

Thanks for your comments about our paper, and thanks for taking the time to write and tell us what you think. Obviously I don't agree completely with what you said, but I always welcome the opportunity to re-evaluate

our work and direction, which is really important to do. And receiving criticism from people we know do alot of work themselves is alot different than having people slag you off and never do a thing themselves.

I'm not sure if it was clear what we meant by 'support' for communist or socialist political prisoners. I remember saying we will give *critical* support, which seems to be what you suggest in dealing with people like the V5 (4): to support such groups as people undergoing harassment by the state but to remain critical of the choices they have made. Standing in support for socialist or communist prisoners is much the same, I think we do so not because we support communism or socialism, or necessarily their choice of action, but because what we do stand for is prison abolition, and I cannot see imprisonment as justifiable *even* for communists. Incidentally, we do support the V5 for their actions as well - we may criticize the mistakes they made, but property damage, although perhaps not always tactically good, is certainly no crime in our books.



Our support work, whether it be just writing a friendly letter, or printing an article on the person, is based on the recognition of a common enemy (I hate to declare 'enemies', but...), and I recognize that if a common enemy is allowed to step on the socialists etc then it will be that much easier to wipe the anarchists off the map when they decide our time has come. We are always going to be confronted with difficult choices, and in this case I think the state is a much more dangerous force to be reckoned with than a bunch of prisoners with leftist analysis. We can also learn from these prisoners and their situations just how the state works and how brutal they really are. That alone seems worth the effort, provided people are smart enough to get that kind of information from our magazine. Perhaps I'm being naive, but I do feel that while we print articles in support of communist POWs and print articles and analysis from an anarchist perspective our readers should be able to see the flaws in the authoritarian ideology of marxism on their own. These prisoners may be much more open to our 'living critique' if they also know that we're there when they need help, rather than criticizing away merrily while the guards beat and torture them. And when we do any support work, you can be sure we don't take away from the support we give to anarchist prisoners, we do *both*.

There is much to be said for offering information on armed struggles, as *Resistance* does. Whether we support armed struggles, or particular groups, or whether we despise it, I do feel that it's important to criticize it from an educated perspective; and you can't get that from the morning paper. To truly understand a group's motives and actions, it's necessary to let them speak for themselves. Upon hearing this information, it is then easier to criticize them fairly, rather than basing our criticism (or support) on the misinformation in the news. So I personally find *Resistance* to be an excellent paper, because without it I would have no idea what many underground groups think they're doing, and in trying to weigh the question of tactics I think this is essential.

Reality Now definitely doesn't support any kind of state, communist or capitalist. But some of us do see a need for self-defense in a bad (and getting worse!) situation. As we tried to explain in the editorial you mentioned, we are struggling for survival, and as such it may be necessary in the short term to use methods and tactics which we would rather disregard entirely. But judging by the rate our earth is being destroyed, we may be forced into a situation of either fighting or dying, and while I won't encourage this type of situation I do think we have to be prepared for it. Learning from the mistakes of the left is essential for anarchists, because the left never seems to learn from them.

I can't say that I'm firm in my position, I do feel this is a situation we have to address critically, and without romanticizing direct action in any way, yet I also feel that it has to go beyond paper into action, and instead of waiting for the perfect solution to come along we do what we can and learn from our mistakes.

It's definitely possible that armed groups are doomed to failure through the sheer strength of the state, but is *any* form of struggle guaranteed success? It's often said that these actions bring down repression on all anarchists, and that the state can justify this repression

with the word 'terrorist'. This is true, but judging by the incredibly blatant media control the state holds (which essentially means they can lie persistently and manipulate people into believing them) any effective form of action, from simply living communally to staging sit-downs can be manipulated in the public's eye to become a "terrorist threat". One need only look at the MOVE bombing in Philadelphia to see how people who have a messy lawn can become legitimate targets (along with the rest of their neighbourhood) for a massacre. As soon as any form of resistance becomes a threat to their game, the media will whip up a story (with the help of the CIA, FBI, CSIS or RCMP) and next thing you know you're either burnt to a crisp or getting strip-searched in some prison. And you can bet that in the next cell there'll be some POW saying "I told you so".

As for anti-imperialists, not all of them seek the establishment of a separate nation-state of their own. I consider myself to be anti-imperialist, and I believe all states are imperialist in that they invade, control and suck dry their own people.

You may know that we've published some information which supports the FMLN in El Salvador. Our justification for this is simply that until the need for food is met, and the slaughter inflicted upon the Salvadoreans is stopped, "anarchy" might just as well be another word in a dictionary that most of them can't even read anyways (and when you're illiterate you can't read *Fifth Estate* or *Reality Now* either!). If the FMLN is successful in at least re-distributing land so people can survive and also stopping the genocide ordered by the US, I'll support them and I do support them. I think it's all too easy for me to sit back in Canada and not support a struggle like that because it's not 'anarchistic'. I feel that without support the US will be successful in holding its empire, which is essentially a fascist empire, and I'd rather see the FMLN controlling El Salvador, hopefully leaving some room for further moves toward freedom by the people there, than to see the USA maintaining the country in its present state. A choice between governments is, as you have said, a phony choice, but I'd like to think my being an anarchist doesn't mean I just sit back and let all 'non-anarchists' get picked off one by one (or in greater numbers as in El Salvador) until it's my turn in the gas chamber.

I definitely agree that we should build communities of resistance, but I don't think these communities should isolate themselves from the broader struggles going on. Incorporating an analysis of these other struggles can help us define the nature of the problem, and also to work towards solutions for *everybody's* benefit. I feel that resistance itself takes many forms, not all of them good for all people, but as long as we all act towards a common goal and don't harm life (unless in self defense - see centre poster), we can be united. I hope (and would probably pray if I thought there was any point) that we can maintain a strong anarchist resistance in the future.

Well, I've given it a shot (pardon the pun), if you have any more questions or criticisms feel free to write again. Take care and keep up the good work!

an RN collective member



INDIAN LAND WITHIN THE UNITED STATES

In 1492, 541 Indian nations - approximately 10 million people - lived in what is now the United States. The U.S. government ratified 371 treaties with these Indian nations between 1776 and 1871. Chief Red Cloud of the Lakota said: "They made many promises to us, but they only kept one: they promised to take our land, and they took it." The modern American Indian Movement has sought to restore the Indian land base by demanding that the United States honour its treaty obligations with the Indian nations.

REALITY NOW 28

THE MUSIC'S NOT A THREAT...

"Understand this, you might not agree with what they say, do, or stand for, you just like the music, if that's all that concerns you, fair enough, but don't ride along on the back of change, to play to all us caring, staring people, forget it. We won't be fooled again. If a tune becomes so fucking important, if all that's talked about is notes, chords and bands, when a record becomes rebellion - an alternative to action, an excuse for doing nothing, you help them ... oppress us." **CONFLICT**

"The music's not a threat. Action that music inspires can be a threat." **CHUMBAWAMBA**

Fucking right! Unfortunately, being in a 'political' band all too often is an excuse for not doing anything else, and the extent of a person's work becomes singing vaguely political lyrics which rarely go beyond stating the obvious. For some reason it seems desirable to cloud over your message in poetry rather than stating it bluntly (presumably because straightforwardness is so unacceptable in our society) and yet these bands still seem to think they're being rebellious! The connections between music and education just don't seem to be strong enough in most cases to make it an effective political action.

So when I heard **CONFLICT**'s last album ('The Ungovernable Force') and **CHUMBAWAMBA**'s latest ('Starvation, Charity, and Rock & Roll') I felt that this kind of direction in music should be encouraged and supported, which is why you're now reading the first ever record review in *Reality Now*.

CONFLICT's album is, as with most of their music, loud and clear. And very angry. Rather than simply repeat the problems with the world or whine about the system, this is a very clear argument for direct and immediate action. It also talks of choices other people

A YEAR OF OUR LIVES

During the great Coal Strike in Britain 1984-85, many North American activists' attitude was one of moral righteousness, because, after all, they were coal miners. Whether this attitude was based on a mere ignorance of the nature of their struggle or a reluctance to understand it is uncertain, but hopefully a book like *A Year of Our Lives* will clear it up.

A Year of Our Lives, published by the same folks who brought us *Tell Us Lies About the Miners* (see issue 5), focuses on one community during the Strike, and their daily struggles to keep alive. Rather than dealing mostly with the picketing, the police violence or the politics of the Strike, the book shows us clearly how the people of Hatfield Main resisted Thatcher's attempts to starve them back to work. The story is told through many writings by the people themselves, which allows us to see the many different points of view in the community, all with one thing in common: their solidarity and resistance to Thatcher's dirty attacks. Through kitchens & parcels to feed the miner families, logging parties to keep them warm, and a constant supply of good will and perseverance, the miner communities held out for a year.

What is especially good about *A Year of Our Lives* (which prompted me to do this review despite our usual practice of not doing reviews much) is that it is a real inspiration to anyone who practices resistance. The people who took on Thatcher and the police in the most fierce and dedicated way were not essentially political or activists in our sense of the words. They were everyday folk who, backed up against the wall, responded with strength and determination in a way we should be proud of. Yes, coal mining is an environmentally damaging industry, but to sit on the fence and ignore the miners' struggles would be to side with the bosses and Thatcher's police state, and given a choice like that I'd support the miners anyway.

A Year of Our Lives is available for \$7 post paid from:

Hooligan Press
BM HURRICANE
London, England
WCIN 3XX

have made and why they don't feel they're useful, for instance 'Mental Mania', from which the opening quote was taken, and 'Custom Rock' which knocks bands who work for slime like EMI. (Only stupid bastards work for EMI)

The reason I feel they've made a real step in the right direction is songs like 'The Arrest' and 'This is the A.L.F.' (re-printed below), which are clear, step by step instructions explaining what to do if you are arrested and what you can do which might get you arrested (but hopefully not). There is no mistaking what they're saying.



THIS IS THE A.L.F.

What does direct action mean?

It means that you are no longer prepared to sit back and allow terrible, cruel things to happen. The cameraman in Ethiopia took direct action, he filmed the worst disaster that has ever happened to human beings. He realised that it was too enormous a problem to handle himself - so he took the films home in the hope that other people would help. They did. Are you prepared to sit back any longer? Direct action in animal rights means causing economic damage to those who abuse and make profits from exploitation. **Start!**

It's possible to do things alone, slash tires, glue up locks; butchers, burger bars, the furriers, smash windows, bankrupt the lot. Throw paint over shops and houses. Paint stripper works great on cars. Chewing gum sticks well to fur coats. A seized engine just won't start, sand in the petrol tank means that delivery's going nowhere. When the new death shop opens up make sure you're the first person to be there. If the circus comes to town remember that what goes up must come down. Stop contributing to the abuse yourself - don't eat meat, don't buy leather. Buy non-animal tested makeup, herbal soap and shampoo's better.

Try and form a group of people that you know that you can trust and plan more ambitious direct action, sometimes risky but a must. Only when you have animal liberation will we obtain human freedom, when the last vivisectionist's blade is snapped, it will be that one step nearer to peace. Direct action in the animal movement is sussed* and strong, and our final goal is not far off.

Animal lovers, vandals, hooligans, cranks; recognise the labels? They say we don't care about human beings; we say all sentient beings, animal or human have the right to live free from pain, torture, and suffering. They say that because we are human and speak the same, we matter more. Is our pain and suffering any greater or lesser than that of animals? Human vs animal rights is as much a prejudice as black vs white or the nazis vs the jews, an affront to our freedom. Vivisection is a violation of human beings, the same as it is for animals. We have a chemical world built on a pile of drugs to thank for their experiments. Drugs are designed for profit, manufactured to suppress symptoms. Human freedom, animal rights, it's one struggle, one fight. When animal abuse is stopped, then human abuse will soon stop also, an attitude of mind. "An eye for an eye leaves the whole world blind." Start by protecting the weak, the defenseless, animals, the sick, the disabled. Compassion and emotion are our most important safety valves. If we lose them, then we lose the vitality of life itself. Emotional? Hooligans? Cranks? ...

CONFLICT

*ED: "Sussed" essentially means 'well thought through'

CHUMBAWAMBA's album is much more varied musically, but as with **CONFLICT**'s, it's right on target. The album is a recorded version of a show they did relating to 'Live-aid', challenging the charity myth that something is being done, and outlining some of the real causes of starvation. In doing so they tear apart the racist myths that our history is made of, and expose the crimes of corporations who profit from starvation. Their album makes it damn clear who's who, and in a very clear and concise manner they not only destroy the myth of charity, but also brings the problem right home, giving all of us the real responsibility to act on the situation.

For more information on either of these albums, write the bands at:

CONFLICT: P.O. box 448 Eltham, London, S.E. 9, England

CHUMBAWAMBA: Box 4, 59 Cookridge st., Leeds 2, West Yorkshire, England.

I think that if we're going to try to create music that is an educational force, it may be a good idea to learn from these two bands and then advance from there. I hope we hear more from both in the future.

INVASION

The first world's got greedy, we're consuming it all
The third world's got hunger and military control
This unequal balance is a master-plan
One gets rich from the other's land

They've got it all worked out, and we give our consent.
They've got it all worked out for Central America
They've got it all worked out for Africa (etc., etc)

And in our naivety we believe myths and overconsume
and give them our consent

Dying in the shadow of the USA

"Let them eat bullshit, make the land pay"

Make a fast deal with the local elite

then substitute cash crops where once grew wheat

Build a cycle of dependence on a starvation diet

With food as a weapon, workers stay quiet

And multinational names have blood on their brands

from taking an interest in misused lands

Del Monte, Tate & Lyle, Ralston Purina

Coca-Cola, RTZ and Unilever

All packaging lifestyles for the glamorous west

Expand the company; exploit the rest.

We are not isolated by distance

But by greed and our racist history

Just a wall's width away

Still impossible to reach across

this space in front of me

It's we who write this history

We who guard the money-tree

We support the companies

We stole the colonies

And when the system starts to crack

We'll have to be ready to give it all back

See the space which lies between the rich and the poor

How the space increases as we keep on taking more

Keeping that space between us all

is how the west can keep control

With a mission and a chequebook, promising aid

Posing for the camera the United Nations man came

He talked of control and the terrible drought

and the way that the west would bail them out

Then he stopped smiling and talked conditions

Of mutual aid; of American wishes

Sending in aid with sewn-on strings

If they won't buy arms - then it's pulled back in

Feeding the world American style

Col. Sanders has an empire behind his smile

Back up the investments with a military regime

Then cleverly says, "It's to keep the world free!"

But the multinational myths are beginning to fall

The poor don't want aid, they want control

And if we really want to see the Third World eat

We've got to see through the wrapping on the high street

Past barriers of culture that dictate our lives

We're busy consuming as the other half dies

And the answer's not a question of charity -

Not whilst profit's still the top priority -

So let the glossy shop fronts know what to expect

And you Bosses of Companies ...

... And the cycle of hungry children

Will keep on going round

Until we burn the multinationals to the ground.

CHUMBAWAMBA

Mail Order

Hi! Since our bookstore plans fell through (due to a new landlord scam amongst other things), we're going to continue to offer material through the mail. We hope you'll support as many of these excellent publications as you can; we feel they're well worth it. Please remember to add 10% for postage on all orders, with a minimum of 75 cents.

Reality Now back issues are available. We still have issues 2, 4, 5 and 6 available and can photocopy #1 and #3 upon request.

Prices are as follows:

- issue 6: \$2 (with "Dissident News")
- issue 5: \$1
- issue 4: \$1
- issue 3: \$1.50 (photocopy only)
- issue 2: \$1
- issue 1: \$1 (photocopy only)

Weapons of Words: Our very own poetry supplement, a must for every Reality Now reader's library. This 16-page booklet of poetry and art goes for only \$1 so get 'em while they last.

Reality Now Supplement: (for issue 5) This 8-page booklet contains a statement by the Ohio 7, an article about the Lubicon Lake Band, and more. It's available now for only \$1. Guaranteed to give you something to think about (is this a warning?!)

Toronto Anarchist Black Cross Newsletter #1: This is a vital resource for anyone who wishes to act on prisoners' situations, it includes an address list of people who will take action for prisoners, and also information on who we are, what we do, what we're working on at present and how you can help. Free upon request.

Fight Back!/Wimmin Resisting: A reprint of the "Fight Back" article in this issue is available as well as other information for a donation (to cover printing costs). All important and necessary info for all wimmin to have. Another new one should also be done soon so please write.

Statements of Resistance by the Vancouver Four. This is available for free. If you haven't already read this, it's time to get a copy.

Counter Information: We have copies of issue 12 and 13 available for free. This is an excellent publication from Scotland which covers a wide variety of news.

Animal Liberation Info available for free including an ALF support group pamphlet. Also, **FRONT LINE NEWS**, the ALF Canada support group paper is free upon request.

The Impossible Dream issues 3 and 4 are available for \$2 each. This is put out by the *Poisongirls* in England. It's a very professional collage-art magazine which is both humorous and deadly serious. This is well worth checking out if you can.

Leonard Peltier and the American Ethnocide by Steve Talbot. **THIS IS A MUST!** This booklet sells for only \$1 and it is information everyone should know. It includes an extensive bibliography for further reading as well.

Black Flag is a fortnightly, (great) anarchist newspaper from England. It offers excellent up-to-date info on great tourist spots in the U.K. (Brixton, East End, N. Ireland) as well as important international news and information. Issues are 75 cents each, and lots of back issues are available as well. **Black Flag** is the paper of the international Anarchist Black Cross, they come out every two weeks with absolutely necessary information, if you haven't seen it you're missing out on a great resource.

Bulldozer, the utterly amazing militant prisoners' magazine written by North American political prisoners, was thinking of retiring at an early age, but with enough support we can help keep this terrific bonus to our community going strong. Issues 7 and 8 are still here and available for \$1.75 a copy. Keep it up Bulldozer! (p.s. - number 9 should be coming out, so look out for it -- hurray!) (is this enthusiastic enough?)

Open Road, issues 18 (including a "Resistance" insert) and 19 (along with a great Haymarket '86 poster), are available for \$1.50 each. This B.C. anarchist paper is damn good and needs and deserves your support! Issue 20 (anarcha-feminist issue) is out but we have no copies left. Please send \$1.50 to Open Road to get your copy. Open Road, Box 6135, Stn G, Vancouver BC, Canada V6R 4G5.

Overthrow Vol. 8 no.2, psychedelic as ever, is put out by the Yippies. Lots of info, graphics, and a center poster on "push button art" is available for \$1. This mag is a "Yipster Times Publication".



Kick it Over! is another great Toronto magazine. Very informative, issues 16, 17 (the fifth anniversary issue!) and 18 (an 'anarcha-feminist issue' featuring an interview with BORN IN FLAMES producer Lizzy Borden, and much more!) are available for \$1.50 each

Animal Liberation Front Support Group issue 18 (Britain's ALF newsletter/magazine) is available for \$1.50 each. This 10th Anniversary issue has lots of hard hitting information on animal liberation as well as updates and news.

Libertarian Workers Bulletin is an outstanding journal from Australia. In 1986 Australian anarchists celebrated a century of anarchist activity (1886 - 1986). Although a back issue, this May 1986 issue is available for \$1.50 each. **Happy 100th!** Strength and solidarity, the struggle continues, Australia!

The Harder They Fall is yet another great mag from Toronto. For \$1.00 this "anti-authoritarian journal of arts and politics" contains solid articles, news shorts, poetry and more. Issues 1 and 2 are available and probably another will be out soon.

Lots of information is available through us. If anyone wants to distribute magazines, information, etc. through us, or exchange magazines or whatever, send us a copy and write us a letter.

And now even more than before...

At the risk of sounding repetitive, **KEEP IT SHUT.** Whether you're serious about doing some sort of "illegal" act or just kidding, don't talk about it at all, this can lead to imprisonment if they decide your time has come. Even if you don't think they've bugged you, it's better to be cautious and out of prison than careless and doing time.

Wiretap evidence can hold up in court, so don't kid yourself. Our laws include such things as "conspiracy" charges which seem to be increasingly popular with the courts these days. There's almost no way of knowing if you're being bugged or not, but considering the massive number of wiretaps authorized by the Canadian courts (more per capita than the USA!) it makes sense to play it safe.

Keeping your plan to the least amount of people as possible (ie only those who are absolutely necessary to that particular action) will lower the risk, also it is wise to write your plans and conversations down (instead of talking), let your partners read it, and then burn it right away. The cops have been known to search through garbage so burning is the best method, also it may help to crumble the remains or flush them because they can still be read if they're in large pieces. **Don't boast** about past actions to anyone, even people you think you can trust, no matter how small the action or how close the person. You will only be endangering yourself and your partners needlessly.

Learning to be cautious is absolutely essential. It is important not to talk about anything that could connect you to actions; this includes many things which may not be seen as directly connected, like talking about 'what should be done', how to do things, or anything about particular businesses you are going to hit (or already have). Although these probably won't be enough to convict you yet, they can put the cops on your tail.

And while we're on the topic, some people are still saying that direct action is absurd because it won't achieve lasting peace. While it is true that fucking up some machinery or bricking a window probably won't build lasting peace, I don't think that's the point in the first place. These kinds of actions are by no means a perfect solution or an entire movement in and of themselves, they're a way of slowing down this society before our earth is completely destroyed. Real revolution takes a very long time; direct action is an attempt to increase the time available to us by making murder and rape an un-manageable and unprofitable business* by consistently biting into profits (through sabotage or destruction of expensive property) or by simply shutting their business down (by making the tools of the trade or the workplace inoperable or inaccessible). There is obviously a long way to go before businesses are so fucked up they have to close, but that's only because not enough people are engaged in this kind of action (hint, hint)

Direct action is by no means the be-all and end-all of our movement, but neither is magazine publishing or co-operative living. We could all save ourselves a lot of breath and a lot of paper by learning to accept that we all work in different ways but we're working towards the same goals. If you don't like the way someone else works, do things your own way and let them do things their way, and remember that **together** we make a movement.

Have a nice day!

*Direct action can also be an immediate solution to alleviate the suffering of animals or other life undergoing sadistic torture. It **can** and **does** work.

Loose-talk costs lives

In taxis
On the phone
In clubs and bars
At football matches
At home with friends
Anywhere!

Whatever you say-
say nothing



REALITY NOW 30

PRISON LETTERS

FIGHTING BACK

Dear RN;

Sorry I haven't written in a while, but I've been having a number of problems with the local totalitarian authorities.

As you may have guessed, I am very outspoken in my views, especially when it comes to America's antiquated, unjust and repressive criminal justice system. The past three months I've been expressing these views in letters to the editor of a local newspaper, the Manchester Journal Inquirer, which has wasted no time in printing them. As you can guess the administration isn't at all pleased with me as they have been the subject of my attacks.

Now they are trying to suppress my activities and I would suspect that they are waiting for the right excuse to transfer me into the federal system where, as is common knowledge, they are experts in the art of political repression. Connecticut has become well known for ridding themselves of 'problem' inmates in this manner. I have already been punished for expressing my opinion to certain members of the correctional staff for their action or attitude. In fact right now they got me locked down and have taken away good time. They don't know it but they can kiss my ass because I will never submit to any form of repression from anyone. In truth, I welcome their attempts at suppression of my views as it makes me all the more committed to what I'm doing. I haven't yet begun to fight.

Recently, I wrote both of Connecticut's U.S. Senators charging the authorities with political repression and asking for an investigation. I also wrote to Amnesty International and the American Civil Liberties Union requesting their assistance. Then I wrote to the Commissioner of Corrections demanding that my recent disciplinary reports be overturned (the ones for expressing my opinion to one of these ignorant cops) with copies going to Connecticut's Attorney General, The Connecticut Civil Liberties Union and that local newspaper I write to. Then there was my letter to the local FBI field office demanding to file charges of torture and violations of my constitutional rights.

Speaking of torture. That incident above stems from back when I was awaiting trial at the county jail where because I was protesting pre-trial living conditions (I kinda broke a few lights and security cameras) they decided to chain me to a bed in their dungeon as a means of punishment, and then the two medics who were on duty (the dungeon is located in the hospital section) started to verbally abuse me. After a while of this, they thought it would be funny to have a resident AIDS victim piss into a spray bottle then douse me with it. I was then forced to lay in it for the next twelve hours while still chained to the bed. The Department of Corrections then proceeded to cover it up even to the point of refusing to allow my being interviewed by members of law enforcement. Ever since I've been writing letters trying to get an investigation but to no avail. It's not like I expect the FBI to do anything different, I just want it on record for future reference.

Anyway, getting back to my crusade against this inhumanity. I'm still writing to that local newspaper taking whatever shot I can. They haven't printed much lately but when they do, it really gets to the administration. Both myself and the one other prisoner who writes them are always being called to see either the deputy warden or the warden in order to be given hints that our activities are not appreciated.

This has to be the most fucked up prison in the country. Solidarity from fellow prisoners is a joke, because there isn't any, with the exception of a select few, I mean we're talking two or three. It's unbelievable how the state has so successfully demoralized its prisoners. They got everyone telling on everyone else, even the cops tell on each other. It's hard to explain how they do it but it's their ability to maintain control by allowing such items as colour TV's, AM/FM cassette radios, fans and of course typewriters, this combined with the taking and granting of good time gives them the power of manipulation. People such as myself the authorities are at a loss as to how to deal with so they look for ways to get rid of them, like setting them up so that they can be transferred to an out of state prison, usually within the Federal system. Don't get me wrong, I like having all these luxury items as much as the next guy and wouldn't go out of my way to lose them, but the difference between myself and the rest of these people is that I won't sell my soul to keep them. I'm forever trying to drum up some support and unity, but to no avail. I only wish that more people would stand up and fight back. Shit, they're willing to kill each other over a pack of cigarettes yet they're afraid of what the administration might do to them. Does this make any sense? They all want to bitch among themselves but when it comes time for action, to take a stand, no one wants to know anything. I'm pretty well known in the institution as I just about grew up within Connecticut's system so alot of people come up to me to do their complaining for them, which, like an ass, I do because I care too much. I mean today, I spent more than an hour with the deputy warden with a whole list of complaints ranging from the need for a non-smoker's block to the injustice of the disciplinary committee. Sometimes, I wish they would ship me out to somewhere where the prisoners aren't so afraid.

All things considered, I still hold the view that all those in U.S. prisons are political prisoners.

Well, that's about all. I didn't mean to dump my shit on you concerning these do nothing prisoners I have to deal with and I hope I have given you a little insight into how things are where I am.

In Solidarity,

Political Prisoner
Gary William Bornman #91291
P.O. Box 100
Somers, Connecticut
06071 USA

PUERTO RICAN POW

Elizam Escobar is a Puerto Rican Prisoner of War serving a sixty year federal prison sentence for fighting to free his country, Puerto Rico, from US colonial domination. He is also an accomplished artist with a degree in fine arts, who until now has continued to create paintings and drawings while in state and federal custody. Less than one week after the publication of a catalogue of his work, and the opening of an exhibit to commence a national tour of his work they uprooted him from the Federal prison in Oxford, Wisconsin and transferred him to the prison in El Reno, Oklahoma, where prison officials have told him he will not have the opportunity to continue painting and where he is thousands of miles away from his family, friends, and supporters. Under this sophisticated repression, officials will not say he *cannot* paint, and in fact have given him some of his art materials, all the while insisting there is no place in the prison he *can* paint.

Please write letters to the people below demanding that Elizam be transferred back to Oxford or another similar locale, where he can be near friends and family. Also demand that they allow him to paint in whatever US prison he is placed in. He is also being denied *Reality Now*, on the basis that it is unsuitable and detrimental to the security of the prison, so perhaps it would be good to ask that he be allowed access to whatever reading material he likes. Write to:

Director, Federal Prison System
320 First St., NW
Washington, DC
20534 USA

Warden,
FCI El Reno
PO Box 1500
El Reno, Oklahoma
73036 USA

Elizam Escobar #88969-024, Box 1000, Oxford, WI,
53952, USA

The Business of Torture

Dear Reality:

I can identify with the misery and struggle that dominates prisoner life each day at the Control Unit in the US Penitentiary in Marion Illinois. My name is Joseph Grant Jr. I was sent to the Federal prison at Marion in August 1968 until my release in April 1970. The prison was used for experimental behaviour modification. We were separated in 'H' unit (now called the Control Unit) for refusing to participate in the behavioural research programs. The latter part of 1968 some changes in the US Department of Justice (sic) enabled the US Bureau of Prisons to make a quiet beginning at implementing an experimental program involving the use of drugs to determine first hand how effective a weapon brain-washing might be for the US Department of Justice's and CIA use.



Dr. Martin Groder, prison psychiatrist at Marion, outlined a proposal for "agitators, suspected militants, writ writers and other trouble makers". The first step, according to his papers, is to sever prisoner ties with family, by transferring him to some remote prison where they will be unable to visit him. There he is put in isolation (Box Cars), deprived of mail and other privileges, and, in Dr. Groder's Transactional Programs, if he succumbs, he will be moved to a new living quarter where he will be surrounded by members of Dr. Groder's prisoners thought reform team and subjected to intense group pressure. His emotional, behavioural and psychic characteristics are studied by the staff and prison professionals to detect vulnerable points of entry to stage attack sessions on a progressively intensified basis; he is shouted at, his fears played on, his sensitivities ridiculed, and concentrated efforts are made to make him feel guilty for real or imagined characteristics or conduct. Every effort is made to heighten his suggestibility and weaken his character structure so that his emotional responses and thought flow will be brought under group and staff control; it is also driven into him that society (in the guise of the prison authorities) is looking out for his best interests, and will help if only he will permit them to do so. This is the most extreme form of brainwashing that any country in the world can imagine.

The New York State Correctional (sic) System is also guilty of the same kind of extreme oppression. They are building new prisons every year, in the most remote areas of the state, to give jobs to people whose unemployment rate is double the national rate of unemployment. So you can see that prisons are now considered big business, even E.F. Hutton has got on the 'private prison' bandwagon. So until you, me, and other prisoners put words into action, the government will continue to build more and more prisons. I would like to correspond with some brothers and sisters who are in prison, for I do believe we can bring about a change together in solidarity.

Respectfully,
Joseph S. Grant, Jr. 86A-6301
PO Box 10
Malone, NY
12953 USA

REALITY NOW 31 PUSHD

Shattering the Illusion of Rehabilitation

I am a prisoner and I have found there are only two choices open to me. I can either submit to this deadly campaign of fear or I can risk my life in fighting this monstrous miscarriage of justice in the hope that I may live to succeed in my struggle for human dignity.

Prisons today are holding patterns. They are not helping anyone: prisoners or society. They are literally **hate factories**. Larger sentences aren't the answer because after you do a few years it doesn't count anymore. After you do three or four years you can't be helped, and even if you do sincerely desire to change, when you walk out of prison, you find the ghetto hasn't changed.

You may become aware of a plot to slowly exterminate prisoners through murder, AIDS, diet, toxic exposure, PCB's, etc. and through more conventional means by refusing to allow non-married prisoners conjugal visits, and limiting the married prisoners' conjugal visits to dates of the State's time and choosing. Some of the most renowned scientists of this age have suggested sterilization of both prisoners and poor alike. Could this be the subtle instigation of their policies? Hitler's Germany remained apathetic to the plight of the Jews and enemies of the State, and at the end of the war where aghast at the proof of the murder of five million human beings. Prisoners have been used by corporations for drug, food, psychological and physical experiments for centuries. Prisoners are, in essence, Amerika's forgotten five million.

Without complete unity of all races and religions, without the support and pressure of everyone **right now**, our children are doomed to the continual hell of drugs, prisons, and economic repression. You see, prisons are not for the purpose of rehabilitation. They are meant to intimidate the unfortunate into subservience to the Lords of the Land. New York a police state complete with concentration camps to house its slave labour and quiet its discontent.

In regards to the ILC and IRGC organizations created to give the inmate a voice, these groups are staffed by handpicked inmates for the most part, whose cooperation is bought by extra privileges and preferential treatment, and those who do not cooperate discover how rough it can be through officer harassment, cell searches, frisks, etc. If these techniques still have no effect, the inmate is set up or transfered to another prison.

The same techniques are used against prisoners who file grievances. From the moment you request a grievance form the intimidation procedure begins. Sometimes it ends at 3:30 in the morning when ten guards burst into your cell and beat you sometimes to death. Against this organized, brutal oppression, what can one prisoner do?

You have two choices open to you as a prisoner - you can submit to the nightmare or you can risk your life fighting for justice. Any commitment to change practically guarantees a denial of parole, loss of good time, harassment, beatings from the guards, solitary, separation from other prisoners as a threat to security, and amongst other things, bad food.

No media coverage means no public outcry or anger ... and no one organizing for and supporting inmate rights. Out of need, P.U.S.H.D. - Prisoners United in the Struggle for Human Dignity was created. By a prisoner for prisoners. Its future depends on you. It is said that the pen is mightier than the sword. From that knowledge I chose my weapon and through it I am informing the public so that it is no longer ignorant of the injustice. Apathy I can do little against, but stir up the fire and fan the flames, hopefully melting through those frozen blocks of ice and touching a cold heart to life. No system, no matter how repressive, will be able to stand against our winning combination of people power and unrelenting legal vigilance.

Danny LaMorie

PUSHD is a newly formed organization for inmates' rights, founded by Danny LaMorie who is a prisoner in a maximum security prison in NY State. He seeks to build a national organization of prisoners and those on the outside to wage a non-violent battle for prisoners' rights. Those interested in becoming involved with PUSHD should write to him directly at:

Danny LaMorie 85 C1014
C.C.F. Box B
Dannemora, NY
USA 12929

Note: This is an edited version of a longer article on PUSHD. If you're interested in seeing the entire article please write to us and we'll send you a copy.

MAIL HARRASSMENT

Recently the prison authorities have been fucking with Political Prisoner **Mafundi Lake's** mail. We've had correspondence returned or refused for no reason other than the denial of support for their hostage. This is of course the pattern all over the prison system and even outside. As Mafundi states, "There was no valid reason to return your letters, except that pigs will be pigs."

"Please inform your readers that I have had a change of address and that my mail has not been forwarded to me - since February 4, 1987 - and that anyone who has written to me and had their mail returned should write me at my new address:

Richard Mafundi Lake #79972X
100 Warrior Lane #1-43 B
Bessemer, AL
35023 USA

Mail harassment is used frequently against us. If you are supposed to be receiving *Reality Now* and haven't been, please write to us as they often refuse it entry into prisons. Often we'll never know since they also like to throw it out instead of returning it. If you have received RN, the best thing you can do to counter this censorship is to **pass it around**. Thanks.

Bean Soup

- 1 lb navy beans washed and soaked overnight
- 2 lg onions sauteed in oil until brown
- 1 lg onion chopped
- 5 quarts water
- 1/2 small can tomato sauce
- Salt to taste

1. Boil the beans with chopped onion for about 1 1/2 hours or until very tender.
 2. Remove about 1 cup of beans and mash. Return to pot.
 3. Add fried onions and tomato sauce. Season and boil for another 1/2 hour.
- Do not add salt before the beans are completely soft - it toughens them.

TORONTO ANARCHIST SURVIVAL GATHERING '88

Plans are already underway for Toronto to host next year's anarchist gathering, the third annual since last year's Haymarket gathering and this June's gathering in Minneapolis. We will be doing a mailing as soon as possible to as many people as possible with more details, the gathering is scheduled for July 1-4 1988, which is a long weekend for both Canada and the USA. Please get in touch and help make this a useful event for the North American anarchist movement. Address correspondence concerning the gathering to P.O. Box 435, Stn P, Toronto, Ont. M5S 2S9, Canada.

THOUGHTS OF A DRAGON

FREED, BY ANY MEANS NECESSARY, OF COURSE THE DRAGONS CAN BRING FASCIST AMERIKA TO ITS KNEES.
TO WORRY ABOUT THE COMMONNESS OF DEATH IS A GREAT MERIT NO DOUBT
WHEN THE PRISON DOORS ARE BLOWN ... OPEN THE REAL NEW AFRIKAN DRAGON WILL RUN OUT

-Ojore N. Lutalo

YESTERDAY, TODAY AND TOMORROW

YESTERDAY I WAS LOCKED
DOWN,
DOWN,
DOWN,
AND TODAY I'M STILL LOCKED
DOWN,
DOWN,
DOWN,
DOWN
WHILE TOMORROW WILL BE REFLECTIONS OF
MY TODAYS AND YESTERDAYS,
UNLESS I LIBERATE M-Y-S-E-L-F.....

Ojore N. Lutalo

A POEM CALLED I-N-S-I-G-H-T-

THEY SAY,
HARSH WORDS,
AND DIRTY STARES
BUT BOMBS,
AND KNIVES DO
EVIL LOOKS
DON'T KILL PIGS,
BULLETS

Ojore N. Lutalo



PERHAPS
YOU WILL
REMEMBER

Submissions are now being accepted for a forthcoming magazine and anthology featuring material by black people in Canada. Short stories, poetry, journal writing, science fiction, cartoons, black and white photography, short plays and other forms of creativity are welcome. In addition the best of the poets and storytellers will be released on a cassette. Any home or studio recording of material being performed should also be submitted. People who have not had material published before are especially encouraged to send submissions by Oct. 30, 1987 to

MAYA
170 Booth #311
Ottawa Ontario
K1R 7W1
Phone (613) 234-9628